

**AN AFRICAN LEADERSHIP PARADIGM:
THE MISSING LINK FOR
PRODUCTIVITY AND EMPOWERMENT
– The case of Lesotho**

BY

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DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

Signature

Date

ABSTRACT

An African leadership paradigm: The missing link for productivity and empowerment in Business – The case of Lesotho is a study done in response to socio-economic problems facing Lesotho due to a lack of, or an out-of-step kind of leadership prevailing in the business sector in that country. This study is a mixture of theory and application. The chronological framework of production, empowerment and leadership practices in Lesotho is presented so as to create the context within which the study is conducted. The examples of leadership practices and theories explaining the leadership behaviour of past and contemporary African leaders are also presented because an African leadership paradigm relies more on skills and wisdom than on techniques and specific knowledge. Explaining this paradigm therefore has to be done through presenting real experience, not through a list of principles.

This study takes the position that there is a need for leadership transformation in Lesotho business. This transformation should represent a fundamental shift in the relationship of business with individuals and the society as whole. This implies therefore that Lesotho businesses have to reconnect with the people that comprise them. The African leadership paradigm described in this study is argued to be an appropriate approach that would help realize this shift because it emphasizes collaboration, open lines of communication in all directions throughout the company, and advocates creativity and innovation. Furthermore, the organizational structure advocated by the African leadership paradigm is seen as a means to achieve objectives, not an end in itself. The structure is flatter, formed around teams and task forces.

It has also been observed that the view of business leadership in Lesotho is currently a mechanistic one, and it is now time to replace this mechanistic view with a more organic one. The latter would recognize the biological nature of business and the sanctity of individual human life. Moreover, today business has become a very different place. International boundaries have faded as business takes on a more global perspective. The technology of the information age has contracted the time it takes to communicate and make decisions. The African leadership paradigm takes a panoramic view of this change and finds its place in it. The integration provided in this study describes an African perspective framework for leadership, thus placing the African leadership paradigm firmly in perspective and linking the entire framework to actual leadership practices.

It is argued in this study that an African leadership paradigm should be used as a guiding approach in the business sector in Lesotho. This would help in determining how this approach fits into the total organizational picture. It is believed that a balanced effort to improve leadership qualities would yield the most effective motivational climate in the business sector. It is also argued that an African leadership paradigm should not be regarded as something extreme over and above the duties of leaders, but rather as a way of leadership, a way of doing better what is done now. It is an approach to increase the effectiveness of the business and to fully utilize human resources in solving work problems.

Forces of change such as globalisation and smart partnerships and how they transform the way business is done, are also observed in this study. These forces have a major influence on whether a business could either succeed or go down in flames. The study suggests that the focus of Lesotho business during this transition period should be to find or create partnerships that would provide profitable business relationships and raise competitiveness. This is because the world is increasingly becoming a global market where integration across traditional borders is evident in almost every dimension of life. Therefore the focus should be on getting beyond organizational boundaries to more profitable, more desirable relationships such as smart partnerships. These partnerships enlarge the pie and in doing so let each party emerge as winner. The partners open up the borders between their companies and this enables them to tap into the productivity that lies between their establishments, and as a result they make substantial mutual gains. Lesotho business leaders are therefore urged to transcend boundaries in order to survive.

It is also observed that globalisation poses ethical challenges for business and hence the call for business ethical codes and philosophical moral reasoning such as utilitarianism and deontology for business in Lesotho. This compels Lesotho not only to adapt to the globalisation of the world economy but to a new leadership paradigm that would facilitate ethical business behaviour, that is, the proposed African leadership paradigm.

In a nutshell this study assumes that leadership in Lesotho should have exposure to effective principles of leadership and that they need to acquire skills and attitudes advocated by the proposed African leadership paradigm. The emphasis should be on motivation, communication, personal effectiveness, collaboration, decision-making and coordination of functions.

ABSTRAK

‘n Afrika-leierskapsparadigma: Die ontbrekende skakel nodig vir produktiwiteit en bemagtiging in Besigheid – Die geval van Lesotho is ‘n studie wat gedoen is in reaksie op die sosio-ekonomiese probleme wat Lesotho in die gesig staar as gevolg van die afwesigheid van, of die onbevoegde soort leierskap wat die besigheidsektor van daardie land karakteriseer. Hierdie studie is ‘n mengsel van beide teorie en toepassing. Die kronologiese raamwerk van produksie, bemagtiging en leierskapspraktyke in Lesotho word voorgehou met die oog daarop om die konteks waarin die studie gedoen word uit te spel. Voorbeelde van die leierskapsgebruike en teorieë wat die leierskapsoptrede van eertydse en kontemporêre Afrikaleiers verduidelik, word voorgehou omdat ‘n Afrika-leierskapsparadigma juis afhanklik is van vaardighede en wysheid, eerder as van tegnieke en gespesifiseerde kennis. Hierdie paradigma word dus verduidelik deur die weergee van werklike ervaring, eerder as om ‘n lys van beginsels voor te lê.

Die studie neem die posisie in dat daar die behoefte bestaan aan die transformasie van leierskap in Lesotho-besigheid. Hierdie transformasie behoort ‘n fundamentele verskuiwing in die verhouding van besigheid tot individue in die samelewing in die geheel te behels. Dit impliseer dus dat Lesotho besigheid weer moet skakel met die mense wat hulle in die eerste plek uitmaak. Die Afrika-leierskapsparadigma wat in hierdie studie beskryf word, word voorgehou as ‘n toepaslike benadering wat sal help om hierdie verskuiwing mee te bring, juis omdat dit klem plaas op samewerking, oop kommunikasie kanale in alle rigtings deur die maatskappy, as ook omdat dit kreatiwiteit en innovasie aanmoedig. Verder word die organisasiestruktuur wat deur die Afrika-leierskapsparadigma voorgehou word gesien as ‘n middel om ‘n doel te bereik en nie ‘n doel op sigself nie. Die struktuur is as’t ware plat en gesentreerd om spanne en taakgroepe.

Dit word gestel dat die huidige siening van besighedsleierskap in Lesotho meganisties van aard is, en dat dit nou tyd is om hierdie meganistiese siening met ‘n meer organiese siening te vervang. So ‘n siening sal die biologiese aard van besigheid en die onaantasbaarheid van die menslike lewe erken. Boonop is die hedendaagse besigheidswêreld ‘n heel ander wêreld. Internasionale grenslyne vervaag soos wat besighede ‘n meer globale perspektief begin aanhang. Die tegnologie van die

informasie-era het die tyd wat dit neem om te kommunikeer en om besluite te neem ingekort. Die Afrika-leierskapsparadigma neem vanuit 'n panoramiese blik op hierdie veranderinge sy posisie daarteenoor in. Die intergrasie wat deur hierdie studie voorgestel word, beskryf 'n raamwerk vir leierskap vanuit 'n Afrika-perspektief en plaas die Afrika-leierskapsparadigma in perspektief deur die hele raamwerk in te skakel by werklike leierskapspraktyke.

Die studie hou voor dat 'n Afrika-leierskapsparadigma as 'n riglyn-benadering in die besigheidssektor van Lesotho gebruik behoort te word. Dit sal help om vas te stel hoe hierdie benadering by die oorhoofse organisatoriese prentjie inpas. Dit betoog dat 'n gebalanseerde poging om leierskapskwaliteite te verbeter die mees effektiewe motiverende klimaat in die besigheidssektor sal vestig. Dit argumenteer ook dat 'n Afrika -leierskapsparadigma nie as 'n uiterste, bo en behalwe die gewone pligte van leiers, beskou behoort te word nie, maar eerder as 'n nuwe manier van doen vir leiers, 'n manier van doen wat beter is as wat tans die geval is. Dit is 'n benadering om die effektiwiteit van besigheid te bevorder en om menslike hulpbronne ten volle te benut in die oplossing van werksprobleme.

Veranderingskragte soos globalisering en "smart partnerships" en die wyse waarop hulle besigheidspraktyke beïnvloed word ook ondersoek in hierdie studie. Sulke kragte het 'n wesenlike invloed op die sukses van 'n besigheid, al dan nie. Die studie stel voor dat die fokus van die Lesotho besigheidssektor tydens hierdie oorgangsperiode daarop gemik behoort te wees om samewerking te vestig wat winsgewende besigheidsverhoudinge sal verseker en wat meedingendheid sal aanwakker. Die rede daarvoor is die neiging in die wêreld na 'n globale mark waar integrasie oor tradisionele grense heen 'n kenmerk word van byna alle aspekte van die lewe. Die fokus behoort dus te wees daarop om verby organisatoriese grenslyne te strek na meer winsgewende, meer gesogte verhoudinge soos "smart partnerships." Hierdie verhoudinge verseker groter opbrengste en elke party tree by wyse van spreke as wenner na vore. Die betrokke partye dra daartoe by dat die grense tussen hulle maatskappye vervaag en dit stel hulle in staat om voordeel te trek uit die produktiwiteit wat tussen hulle instansies lê en om sodoende substantiewe, wedersydse wins te maak. Daar word gevolglik 'n beroep gedoen op Lesotho se besigheidsleiers om grense te transendeer om hulle eie voortbestaan te verseker.

Daar word betoog dat globalisering etiese uitdagings vir besighede inhou en juis daarom word daar 'n beroep gedoen om besigheids-etiese kodes en filosofiese morele redenering soos die utilitarisme en die deontologie vir die besigheidsektor van Lesotho. Dit moedig Lesotho aan om nie net in te val by die huidige globaliserings neiginge van die wêreld ekonomie nie, maar om 'n nuwe leierskapsparadigma daar te stel wat etiese besigheidspraktyke sal fasiliteer, dit wil sê, die voorgestelde Afrika-leierskapsparadigma.

In 'n neutredop saamgevat begin hierdie studie by die aanname dat die leierskapsgarde van Lesotho blootgesel behoort te word aan effektiewe leierskapsbeginsels en dat hulle nodig het om die vaardighede en ingesteldheid wat in die Afrika-leierskapsparadigma voorgehou word, te bekom. Motivering, kommunikasie, persoonlike effektiwiteit, samewerking, besluitneming en die koördinasie van funksies behoort benadruk te word.

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Austeria L. Ntsike.

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DEDICATION

TO GOD

... But there are no freeways to the future, no paved highways to unknown unexplored destinations. There's only wilderness. The step out into the unknown, begin with the exploration of the inner territory. With such a base, we can then discover and unleash the leader within us all.

Kouzes and Posner (1997:340).

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INTRODUCTION

Leadership, Business, Empowerment and Productivity

The power in business has to shift, it has to go to the people, to the clients. This power shift should flatten hierarchies, and distribute the authority away from the powerful boss to the empowered people. But how can this be done when business today is client-server oriented, and the modern management techniques are designed to support a master-slave environment? This situation calls for leadership as opposed to management because leadership is about tapping the human motivation, and about fundamental relations with one's fellows, while management is mostly about 'to do' lists.

The efficiency of business in performing according to expectations depends on the leadership paradigm adopted by the company in question. This implies that there is a linkage between leadership, productivity and empowerment. Productivity results from good leadership, and the empowered people can produce quality products and services efficiently. Wohlgemuth and Kifle (1998:20) explain what leadership means as follows:

There is an important difference between management and leadership ... To be a good manager means that you run an organization in an efficient way. A good manager should possess qualities that can at least be partially taught to others. The concept of leadership signifies the ability to lead others with the purpose of causing movement and change in the organization. The talents of a leader are not easily taught to others, they are part of a leader's way of leading.

It is evident that leaders have to inspire and direct, and in turn be inspired and directed by others so that business could demonstrate the progress of human evolution towards empowerment. Instead of control and coercion, business has to provide for collaboration, coalition, coordination and cooperation. To this end, Mbeki (1999:133) says: "*Only through linking our collective resources and through maximizing the synergy of our combined actions, we will be able to effect the socio-economic changes our society requires.*"

Business, embodied in organizations, has to respond to change. Today business is operating in an increasingly competitive world market; therefore it has to develop means of increasing its power. According to Potter (1980, cited in Branganza and Myers, 1997), organizations need to do three things to achieve competitive advantage:

1. *Examine the business structure of the organization*

2. *Agree on the strategy*

3. *Implement the strategy*

Pressures for quality goods and services are growing, hence the need for the business to get the most from all the stakeholders.

Business, especially in Africa has reached a critical juncture. The picture that predominates in the literature is that of African managers more preoccupied with matters internal to organization such as resource distribution and personnel than policy matters and long-term development objectives of the organization. A large number of African countries have undertaken courageous economic reforms, the sheer volume and complexity of which are perhaps without precedent. These changes are the countries' best hope for alleviating poverty through business. Most of the countries do not realize that organizational development and change is not simply an issue of transferring one model, for example, the Western one to an African setting and vice versa. In regard to this view, Wohlgemuth and Kifle (1998:22) say:

Organizational work is an issue not only of designing effective and cost-effective production processes, but also involves the relationship of the organization to other organizations and to the people that the organization is set up to serve.

It is clear that the most suitable model of organization is one that focuses on people. People's attitudes and capacity as well as their ability to learn are of key importance for the effectiveness of the organization. Where organization focuses on the people rather than on bureaucratic forms and procedures, employees are empowered. Empowerment of people is highly critical if productivity is to be realized.

Mbeki (1999:176) says: "... The search for a stable world order demands that we institute a deliberate process to empower those who are thus disempowered. This has to be a conscious and deliberate act..." This statement is very relevant because empowerment entails the act of building, developing and increasing power through cooperation, sharing and working together. It is an interactive process, which enlarges power in society, as opposed to merely distributing it. Empowerment starts as an approach to re-think productivity in terms of what 'can be' rather than what 'has been'. It creates situations conducive to learning; this means that work is defined as a learning situation. On the same note, Bryman (1992:117) observes:

Empowerment is essential to the encouragement of the belief that people can accomplish a vision ... the leader may need to become a teacher, constantly

creating new learning experiences for members of the organization, to give them a sense of new ideas and what they can achieve.

A good example where empowerment has been a success is with the 'black' business in South Africa although there is also a widespread view that more needs to be done. In the Portfolio of Black Business in Southern Africa, Schneider (1994) indicates that after the advent of democratic rule in South Africa, there was an expected change in black participation in the political environment and this was matched with comparable participation in the economic arena. Black businesses were helped to overcome years of discriminatory policy under apartheid. Institutional services for business development such as the Foundation for African Business and Consumer Services [Fabcos], Corporate Africa, African Telecommunication Forum and African Small Business Development, to mention but a few, were strengthened and hence played a major role in empowering people. Schneider (1994:48) goes on to say:

[Fabcos] alone will be able to empower 10,000 individual entrepreneurs through its cellular operations ... Corporate Africa hopes to involve as many as 250,000 people over the next five years, in the investment scheme, so as to spread the benefit of its 20% shareholding in the privately owned Network operation MTN.

Incentives were provided to encourage links among black enterprises and the predominantly white corporate sector. In the Portfolio of Black Business in Southern Africa, (Schneider, 1994) indicates that a few black-owned companies have started franchising their own operations, such as Alex Hair International, Eezy Loo and Chicken Olev. He goes on to indicate that some entrepreneurs have gone a step further to franchise outside South Africa, in the USA and Europe.

Another good example of empowerment can be found in Cooper (1997). He tells how Eskom embarked on a 'Productivity sharing' initiative, where bonuses are linked to the company's bottom line productivity gains. There has been an agreement between the management and the employees, and transparency is the rule of the game. The story indicates that productivity is improving in this company, and that there is a willingness among the employees to perform well.

These examples indicate that empowerment introduces new values in organization and makes people take risks, change work patterns, recognize their own strengths and limitations, and actively integrate self and work. Thus workers of such an organization become 'star performers'. They develop self-management strategies, which enable them to go beyond their

job description and produce outstanding results, and to regulate their own commitments, time and performance levels. As a result, the productivity level rises.

Productivity is the relationship between input and output and the time frame. The output is what is sold to the customer. Liebster and Horner (1989:196-197) says:

Productivity can be defined as the efficiency with which factors of production are utilized, and are frequently measured in terms of output, for example, output per man-hour. Productivity depends on variety of factors including use of modern equipment, availability of skilled workforce, and efficiency of methods and processes.

If business produces more than what could be sold in an efficient manner, then it is not good productivity. Inputs include anything the business physically uses in the manufacture of the output. This includes people, materials and assets. Issues of quality are of importance in productivity. If the product is inferior or manufactured to poor quality standards, then this will have a negative impact on the amount sold to the customer and therefore reduce the volume of output into the future. This indicates that a productive culture is vital in any business venture.

A good example of instilling a productive culture in people comes from African Development Foundation (ADF) which is a donor agency focusing on the underserved populations, like women, children and disabled people or those whose geographical location or minority status have led to their being excluded from access to resources or services available to the larger community. ADF's main aim is to recognize and to build upon the untapped energies and knowledge of the underserved. The chairman of ADF in his message, Green (1997:1) says:

The spirit of self-help is the hallmark of the foundation ... I personally witnessed how ADF's support for a silk worm cooperative enabled its members to increase their monthly income twelve fold. In Zimbabwe, I observed how ADF supported micro and small enterprises and agribusinesses have created thousands of new jobs and are generating an estimated \$6.6 million annually ... These successful programmes and many others ... reinforce my true belief that our assistance in support of committed, determined effort of people themselves can make a difference.

It seems therefore that productive culture is about the mindset of people in a company; therefore it needs to be handled with some delicacy. To achieve a more productive culture, those mindsets have to be altered so that the people's behaviour will change and they will become more productive.

Management has a crucial role to play in the development of a productive culture in companies. Sometimes leadership may fail to communicate key elements of their company strategy to the frontline workers, or workers may misinterpret the objectives. Departments may develop incompatible action plans, or divisional managers may realize several months into the plan that they do not have the capabilities to meet the objectives. Management frequently blames labour productivity for the ills of the company, yet the fault might lie with their ability to lead. They can coordinate action strategies. They can communicate and lead the organization in such a way that business strategy filters down and filters back through the organization. In this regard Bechtell (1995:96) says the following:

The first step in the rollout process is for the individuals to collectively share their planning matrices with their direct supervision. Together, subordinates and the management look for opportunities to: eliminate redundancies and duplication, settle conflicts or contradictions, acknowledge and accumulate resources.

In such instances people often manage to educate themselves. If they understand what the organization is aiming at, they learn their way into the situation. The better the company's relative productivity, the greater will be its competitive advantage. This in turn will lead to the company having a greater share of the market, which will lead to expansion in the company, and more jobs, which in turn will contribute to the economic growth rate of the country. Southeast Asia's newly industrializing countries have demonstrated that it is possible to increase productivity through popular participation, consensus building and a bottom-up approach to planning. This is reflected in Quacoo (1995:9). What about Africa? Is planning conceived of as an integral process? What has been accomplished in terms of productivity and empowerment? We can now see how productive and empowerment practices in Africa are in order to answer these questions.

Overview of Africa's productive practices

In traditional African economies ideas of thrift, savings and capital accumulation were clearly understood and practiced. For example, Basotho people have idiomatic expressions which indicate the concept of saving; '*Sebetsa u sa fihla nako ea mokhathala ha e tsejoe*' literally

means work with all your might while the time allows because the time one may be unable is unknown. This idiomatic expression and other similar ones express the view that working hard generates more wealth, which should be accumulated as quickly as possible whilst one is able. Another Sesotho idiomatic expression that indicates the importance of saving for the future is '*Roalla le sa sele*', literally meaning collect and store wood while there is sunshine for the rainy days will come. The implication here is that one should save as much as possible for future use when the need will be great.

Wealth was highly valued in African societies because of the contribution the wealthy person can make or is expected to make towards the welfare of the family, the community and the state. Most of traditional African societies were communal. Relative to this issue, Gyekye (1997:66) says: "*The communitarian ethic acknowledges the importance of individual rights, but does not do so to the detriment of responsibilities to the community. Concerned, as it is, with common good or the communal welfare...*"

This indicates that despite the fact that the material wealth of the individual depends on how much is produced, it also depends on how the wealth that is produced is distributed or shared among individual members of the society, that is, how much access the individual has to the enjoyment of the wealth created by one member of the society. The communitarian ethic indicates that traditional African society was preoccupied with human welfare.

Munro (1976:9) says that as late as A.D, 1500, around the shores of Mediterranean, urban commercial culture was prevalent. He notes that people traded with various commodities with groups on their periphery and with each other. He goes on to say:

Commodities exchanged were seldom items of mass consumption, basic necessities of the average man ... The standard items of international commerce were rather luxury and exotic products ... the precious gemstones, fine textiles, pottery, spices, dyestuff and rare furs and skins ...

This indicates that indigenous markets have been most prevalent in the north of Africa. Munro (1976) indicates that Africa south of the Sahara was one of the last major regions to be fully integrated into urban commercial culture, which implies that in this region, the type of transactions or forms of exchange relied traditionally on barter, an exchange of one article for another, and that traditional currencies such as cowrie shells and metal rods were used while the North was already using modern currencies.

Then Africa was colonized, and as a result, West Africa could export palm oil, coffee, tobacco, cotton and ivory. East Africa traded in gum copal, cowrie shells, cloves, hides and skins. Southern Africa traded in wool and mining products as well as manufactured products. This is reflected in Munro (1976). Wickins (1986) indicates that the manufacturing industry made most progress in the 1930s in South Africa and Egypt as well as in Southern Rhodesia, Kenya and French North Africa. As countries became independent, planners had extravagant expectations of foreign capital, and as a result many countries got hopelessly into debt. It is said that money was lavished on projects for prestige rather than real national benefits.

With the possible exception of AIDS epidemic of which the full impact is not yet known, no other phenomenon casts a darker shadow over prospects of development in Africa than the growth of the population. Wickins (1986:287) says the following:

With population growing at an average rate of 2.7% a year and food production at 1.5% a year, Africa was increasingly less able to feed its population. Nutritional standards were among the worst in the world ... In those parts of Africa where there was white commercial agriculture; production levels were maintained in normal circumstances.

It is well known fact that overpopulation and poverty go hand in hand as factors that impede development because rapid population growth absorbs economic growth.

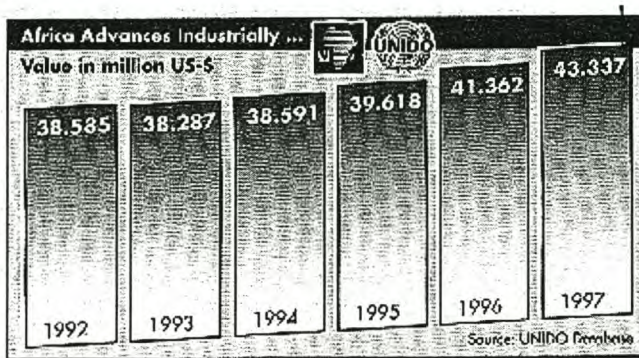
Media reports indicate that Africa has more than its fair share of environmental obstacles to agriculture. Floods, and above all drought and soil erosion are brought on to some extent by deforestation resulting from population expansion, land clearance and the cutting of trees for fuel. This results in the gap between Africa and the developed countries getting wider.

Africa is reported today to be the least developed continent, and the most needy in the world. Various declarations and reports of intergovernmental agencies such as the Commission for Africa, the Organization for African Unity, the World Bank and the International Monetary Fund have confirmed this. This shows that the time for realistic stocktaking for Africa has come. African countries are forced to confront their responsibilities as sovereign entities. They need to develop new paradigms that take account of their socio-cultural realities as well as their increased uncertainties with regard to human activities.

The United Nations Industrial Development Organization (1998:2) says; *"If Africa misses sustainable industrial development now, then it will have to wait for the next generation,"* This statement could be interpreted to mean that the economic marginalization of African

countries must not be allowed to continue. Africa has to set ambitious targets to further raise levels of productivity, especially in the industrial sector. To attract investments and technology to Africa the United Nations Industrial Development Organization, (UNIDO) offers a number of services to individuals and countries, such as advice, networking procedures, setting up of national investment promotion agencies, training etc. Figure 1 below shows the increase in industrial production in Africa from 1992 to 1997.

Figure 1



Source: United Nations Industrial Development Organization (1998:2).

Africa seems to be in charge of its own destiny and on an equal footing with the rest of the world, and making its contribution in industrial productivity. The steady increase in industry shows that the application of science and technology makes it possible to face the challenges of industrial productivity.

A worrying aspect about Africa is the decline of the land productivity. Although essentially agrarian, Africa is losing the ability to feed itself. The media are filled with reports of people in Africa who have left their villages in search of food, many of them crowded together in relief camps. Lack of food causes malnutrition, and as a result human development and labour productivity are eroded. As per capita grain production has declined in these agrarian societies, so has per capita income. Abandoned cropland, rising food imports and famine are among the most visible indicators that agriculture is not doing well in Africa. An important reason for this can be found in Starke (1986:188), he says: "*Within Africa agriculture is widely neglected. International aid programmes have focused on specific projects rather than overriding issues such as food...*" Continuing wars and conflicts in many African countries also contributed to a decline in agriculture, as communities are uprooted and destabilized.

Figure 2 below indicates the per capita grain production in Africa from 1950 –1985,

Figure 2

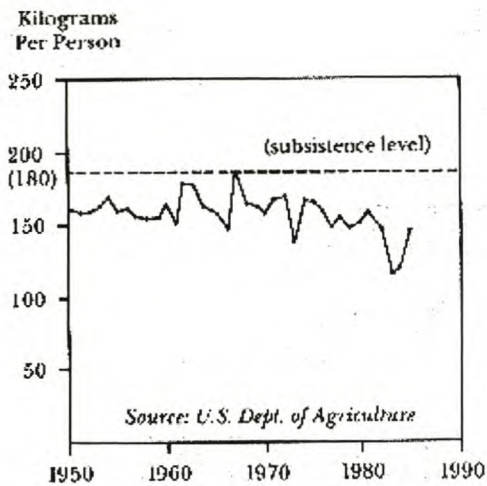


Figure 10-1. Per Capita Grain Production in Africa, 1950-85

Source: Starke (1986:178).

Starke (1986) indicates that in Africa, the use of irrigated areas is highly concentrated in a few countries; for example, Egypt, where agriculture depends on irrigation from the Nile, has 34% of the continent's irrigated area. Sudan has 21%, South Africa has 12%, and the remainder is widely scattered throughout the rest of Africa.

As the economic structures of African countries change as they evolve from agrarian to industrial modes of production, greater demand is likely to be put on the energy resources. Petroleum has become the dominant source of energy in the world. Oluko and Onwoka (1986:167) indicate that Africa's share of petroleum production accounted for 5.4% of the total world production in 1986, and that Africa's share of petroleum production as a ratio of total world oil production had declined to 6.7 from 8.7 in 1980. It is clear therefore that, although there has been an increase in the growth of commercial energy consumption in Africa because of industrialization, Africa still produces a much lower level of energy for consumption. Oluko and Onwoka (1986) note that there is a gradual emergence of new oil-producing countries in Africa, and that future statistics of oil reserves in Africa will increase substantially. This might mean that even though the volume of oil reserves available in Africa may well be below that of the other oil-producing countries and institutions, if adequately exploited, would ensure relative stability in the supply of energy and relieve the strain on imported energy supplies. Table 1 below shows the estimated petroleum production capacity of ten sub-Saharan African Countries 1981 –1986.

Table 1. Estimated petroleum production capacity of ten Sub Saharan African countries 1981 – 1986 (in barrels).

1981			1986	
Country	Current daily output	Estimated yearly output	Estimated daily production capacity	Estimated yearly production capacity
Angola	180,000	65,700,000	500,000	812,500,000
Benin	160,000	58,400,000	100,000	36,500,000
Cameroon	220,000	80,300,000	300,000	109,500,000
Equatorial Guinea	2,000	730,000	180,000	65,700,000
Gabon	35,000	12,775,000	280,000	102,200,000
Ghana	2.2 million	803 million	50,000	18,250,000
Ivory Coast	1,000	365,000	450,000	164,250,000
Nigeria	22,000	8,030,000	4.6 million	1679 million
Senegambia			160,000	58,400,000
Zaire			210,000	76,650,000

Source: Aluko and Onwuka (1986:180)

From the above literature it is evident that Africa possesses an enormously rich energy resource base, which appears to offer good prospects for potential exploration and development. The question is: is Africa ready financially for the exploration, development, extraction and distribution of energy? Does it have the technology, skilled manpower and management capabilities? One can sense the dependency of African countries on the outside world and multinational oil companies if these energy resources are to be developed for the benefit of the African people. This calls for a determined effort to create a conducive climate to enable investment and the transfer of energy and technology.

The United Nations Development Programme (UNDP) project to revive long-term planning in African countries (Africa Recovery, 1995) refers 'Lagos plan of action' in which heads of states and governments have signed the plan and pledged to undertake economic, social and cultural activities to mobilize all material and human resources necessary for the development of Africa. This would include embarking on the economic reforms contained in the structural

adjustment programmes advocated by the World Bank and the International Monetary Fund. This would be done so as to promote foreign investment.

While most African countries involved in the process of economic reforms are well aware of the important economic policy fundamentals such as trade liberalization and privatisation, there is perhaps less awareness of the social dimension of the reform processes. This dimension is critically important because in a democratic society, economic reform is hard to sustain if it is implemented outside of a social process. In order to be sustainable, any development in Africa should be built on the existing assets of African cultural and historical heritage with which people can identify. A strong set of African values and principles should be identified and used to build modern Africa at all levels, especially in the business sector.

Confronted by turbulent international markets, uncertain sources of aid and other external financing, as well as political instability, contemporary African economic actors have searched for development models that would help satisfy their people's aspirations and increase productivity. They have been forced to build their future in a fast-changing world in which solidarity does not appear to be a dominant value. Currently in Africa, wealth and income seem to be concentrated in few hands, and global capitalism appears to be disconnected from the concerns of those whose lives it affects. Industrial Africa (1999:3) says: *"The most stable and long lasting improvement in the quality of the people's lives – the way out of poverty and towards equity – derives from their ability to sustain productivity increments..."*

Conditions vary greatly from one African country to another. More countries are now stable, have sustained policy reforms and are providing a healthy environment for business and economic growth, though most have a long way to go in translating the 'appreciation' for reforms into practical commitment. Lesotho as an African country also had to adopt structural adjustment programmes in an effort to enhance the growth of the economy. We can now look at an overview of Lesotho's production and empowerment practices.

Overview of Lesotho's productive and empowerment practices

In the old days, Basotho people had few material wants, and this scarcely went beyond the primary needs of food, shelter and clothing. Their food was the produce of their lands and herds, vegetables and fruits were collected from the veld. Their other requirements such as implements, basketwork or pottery they provided themselves or acquired in exchange for surplus produce. Like in any other society, there have been the rich and the poor within the

Basotho society. But wealth was community based. The entire community shared the wealth and contributed towards its attainment. Wealth centred upon promoting communal life. Hence its attainment was mainly participatory through '*mafisa*' (loaning of stock,) '*seahlolo*' (sharing the land production), '*kotulisa*' (helping to harvest) and '*polisa*' (helping to thresh grain and winnow it).

Any individual who did not have livestock, but was capable of looking after it properly, was loaned the livestock by the one who had more of it. If the loan was a cow, the borrower was allowed only to plough with it and to use it to pull carts etc., but had to return it with any calves that might have been begotten. But if the loan was a sheep, goat, hen, or pig, the borrower was given a portion of the offspring so that in the end he had his own stock. If the borrower wanted cattle for himself, he would have to let one of his sons look after the cattle of somebody who had more cattle but not enough herd boys. At the end of the year a cow would be paid to the son so that the family could start breeding for themselves. This practice is called '*mafisa*'.

'*Seahlolo*' is a practice that occurs when a member of the community has land, but lacks the equipment to plough it such as hoes and cattle, or seed. Usually he would form a partnership with somebody who could complement the shortage, and during the harvest, they share relative to their inputs. Sometimes a person might not have gone into a partnership, and unfortunately the yield from his fields is poor. He could then go to help those members of the community whose yield is good. Every day that he helps, he is given something from the harvest as payment. This is known as '*kotulisa*'.

Another method of sharing the produce occurred during the threshing and the winnowing of the grain. Somebody who was in need of grain could ask any member of the community during this period to help with the process. At the end he/she would be given something from the grain. This is '*polisa*'.

The same happened with trade. Different trade skills were acquired through apprenticeship, for example, skills related to blacksmith, leather tanning and crafts. Anyone who was interested would be an apprentice of a skilled person. This shows that the ethical consideration for productivity amongst traditional Basotho people was that wealth should be people oriented. As a result, chronic poverty was rarely experienced among the members of the community. This leads one to conclude that the traditional Basotho people recognized the significant role that wealth could play in their development as a nation. Functionalism was

the major principle guiding the generation of wealth. According to the Basotho people, the worth of the wealth could be judged by the extent to which it could be put to use in addressing and solving the real-life problems faced by individuals. Self-sufficiency and productivity in one's sphere of operations were emphasized. People were encouraged to be productive and to be able to feed themselves.

There were several bases for the organization of labour in traditional Lesotho. Some activities, particularly skilled crafts, were organized on the basis of kinship, or descent or sexuality. These were consistent with the social and religious ideology of the people. The Basotho are a patriarchal society, and it was assumed that whatever women do is inferior and has a potential to 'weaken' whatever is done by men. That is why there were things done solely by men and others done solely by women. Ashton (1954:16) says:

Several processes are hedged about with secrecy and taboos. For instance many women dislike men being near or watching their work, and some definitely refuse to let strangers come near their kilns during the firing stage of their pottery, for fear that they may use evil medicine to destroy or damage the pots. Some women do not fire their pots when the moon is on the wane, for fear that they will be 'weakened'.

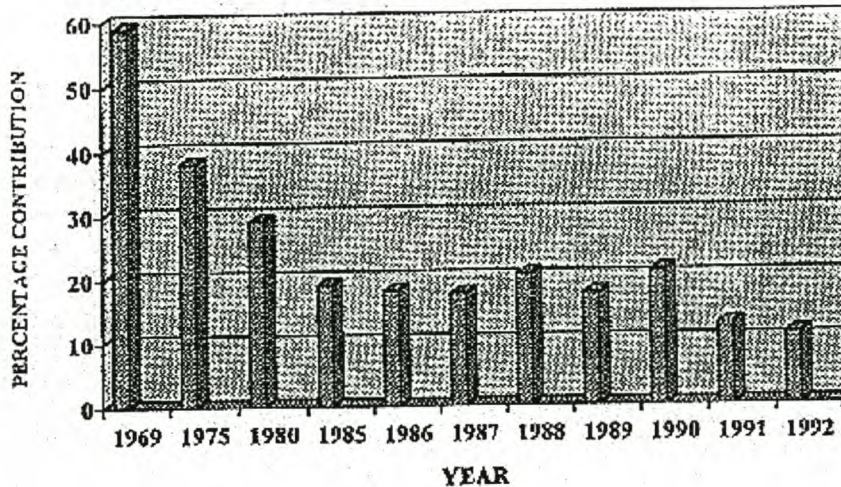
In spite of the gendered division of labour, Basotho emphasized the participation of all in matters concerning the nation. Everybody had to participate in the affairs of the nation through direct involvement. The contemporary Basotho neither embrace nor nurture these practices. Interventions of Christianity and colonialism have led to the erosion of some of these practices.

Today in Lesotho business is increasingly unable to respond to competitive pressures. Majoro and Akano (1998:3) indicate that it is important to note that agriculture is the main source of Lesotho's economy, but because of the degradation of arable land, poor soil and inadequate management, this sector accounts for only 15% of the GDP. Despite the unfavourable conditions a large proportion of the Lesotho labour force continues to be involved in agriculture. The Lesotho Strategic Economics Options report (1995: 28) stipulates that the agricultural sector employs about 169,000 people and is responsible for almost 60.2% of the total employment of Lesotho's active labour force. This report indicates that there has been a significant shift in the contribution of agricultural production to Lesotho's national income.

Figure 3 below shows agricultural outputs as % of total GDP 1969 – 1992 (Lesotho, 1995:28).

Figure 3

DIAGRAM 10 : AGRICULTURAL OUTPUT AS A PERCENTAGE OF TOTAL GDP (1969-1992)



Furthermore, the report by Majoro and Akano (1998:3) indicates that industry consists largely of textile manufacturing of Asian and South African origin, and some few government-owned industrial enterprises. Industry in Lesotho has fallen prey to performance inefficiencies due to the fact that past economic policies in Lesotho favoured subsidy, the industries therefore operated in a protected environment, but now a liberalization programme has removed protective barriers, and exposed them to competition with South African industries.

It could be said that business has lost its way. It is adrift in the sea of managerial mediocrity, desperately needing leadership to face the worldwide economic competition. Lesotho needs to rebuild its economy, but the biggest constraint is mistrust between management and workers. The number of strikes and stay-aways prevalent in the country indicates this.

There are obstacles, which need to be overcome if employees are expected to be productive, for example, their exclusion from any imaginative share in the work of the enterprise as a whole and their sometimes total ignorance of the value, social utility and destination of things they produce. Situations like these reinforce conditions for error and poor performance. Hidden information remains hidden, ambiguous messages are never clarified and inconsistent policies go unrevised. It is likely that in the absence of trust, employees are unable to act in the best interest of the organization. It is for this reason that a new paradigm of business

leadership, which will emphasize shared information as well as open and joint enquiry, is needed.

Business in Lesotho has not kept pace with the structural economic and social reforms sweeping across the world. In order to further reform the business sector, Basotho people must become effective citizens in a democratic polity by participating effectively and openly in the policy-making process. To guarantee productivity and empowerment, Basotho people must make business more democratic and participatory.

Lesotho relies on the private sector to be its engine of growth. There is growing debate on what the best organizational system is to ensure that business can take on the challenging role it faces. As with the national policy debate, there are as many champions of different models as there are different alternatives. The type of business organization structure Lesotho should adopt would have to have a lasting imprint on the socio-economic direction of the country. Hence the call for an African leadership paradigm if Lesotho is to win in the 'battle of business'. Relevant to this point, Bechtell (1995:4) says the following:

- *Imagine an organization where the president communicates the vital few strategic priorities and everybody participates in defining how his/her work provides a measurable contribution.*
- *Imagine an organization where everybody knows the methods to follow to guarantee that the organization will meet its objectives.*
- *Imagine an organization where employees integrate daily with contributions towards the long-term strategic management.*
- *Imagine an organization where management routinely communicates priorities and deviations from plan to enable diagnosis of timely corrective action.*

Does an African leadership paradigm promote this kind of organizational model? We will examine whether or not it does, and why it could be proposed as the best option of a leadership paradigm to be adopted by Lesotho

Why an African Leadership Paradigm?

On the basis of the investigation of aspects of traditional African leadership, it can be argued that an African leadership paradigm is in favour of bottom-up development where people and communities are continuously involved in the shaping of policies that affect them, and participate in the development and implementation of development programmes.

It is a known fact that people are central to the operations of business and therefore to the productivity improvement process. All apparent improvements in business depend on the initiatives, acceptance and cooperation of people. People will become actively involved only if they feel they can make a difference, and they will want to make a difference only if it is perceived to be to their benefit. In regard to this idea, Wood (1999:34) says:

Participation is a collective possession – a participation consisting not in any material enjoyment, but in a feeling of ownership is no less an important need. It is more a question of state of mind than any legal formula, where a real civic life exists, each one feels he has personal ownership ... in which nearly all human beings seek fulfilment ...

One can deduce that a people-centred African leadership paradigm is therefore pro humanism. Leaders employing this paradigm fulfil a moral obligation to their fellow human beings.

An African leadership paradigm empowers leaders. It provides recognition of the need to establish a conducive environment. It forces organizational leaders to recognize that 'the sum is greater than the total of its parts', and that what is good for one is likely to be good for all. Such a paradigm creates an open problem-solving climate in an organization. It builds trust among individuals, and increases self-control and self-direction for the people within the organization.

This paradigm can therefore be identified as a key change agent for achieving business empowerment and productivity improvement. There is a need in Lesotho for a new conceptual framework, a new way of looking at empowerment and productivity in business. The time has come for Lesotho business leaders in business to look back and be inspired and learn from their predecessors. Mbeki (1999:243) says: "*Unless we are able to answer the question 'who are we?' we will be able to answer the question 'what shall we be?'*" This phrase leads one to think that loss of the past, whether it is collectively or individually is the supreme human tragedy. Lesotho has thrown her past away; hence people need to go back to their

roots in order to be able to move forward. Weil (1978:49) says the following with regard to the issue of the lost past:

The past once destroyed, never returns. The destruction of the past is perhaps the greatest of all crimes. Today the preservation of what little of it remains ought to become almost an obsession. We must put an end to the terrible uprootedness ...

This emphasizes that, as human beings we have to protect our roots, which we have by virtue of our communities, which preserve certain particular treasures of the past and certain expectations for the future.

It goes without saying that an African leadership paradigm would need to be adopted immediately. It is something urgent. To miss the opportunity now would be to deny the country a chance to develop an environment that would be conducive to productivity and economic growth. The unique sources of salvation for business in Lesotho lie in regaining contact with the country's past. History tells us that African leaders of the past had great leadership qualities. They were the nation builders, military geniuses, great strategists with vision and brilliant minds. Their good principles can be applied in empowerment and productivity in business. It is therefore wise to reclaim our strength and wisdom from the past so as to understand what leadership in an African context is all about. With regard to adopting a 'new' leadership paradigm, Gyekye (19997:138) says:

If one were to look for a persuasive and fundamental concept in African socio-ethical thought generally – a concept that animates other intellectual activities and forms of behaviour... and provides continuity, resilience, nourishment and meaning of life – that concept would most probably be humanism, ...

The structure of the study

The chapters that follow are not intended to be exhaustive, but rather to pick out the important issues and bring them to the fore. This implies that certain aspects of the total picture of the main issue may be touched upon lightly since this is a mini thesis, and there are a limited number of pages allowed. This topic will be covered in five chapters that are arranged sequentially, in such a way that they increase our understanding of the current leadership paradigm in Lesotho, the challenges faced in building business institutions, and the call for a new paradigm of leadership in the business sector.

The first chapter will deal with conditions for leadership, empowerment and productivity practices in Lesotho chronologically (i.e. the pre-colonial, colonial and post-independence

periods). This chapter will argue that the current crisis of business in Lesotho is largely a reflection of a situation where business, for historical reasons, has not been able to establish an environment conducive to and supportive of sustainable development.

The second chapter will discuss the necessity of augmenting the current leadership paradigm with an African leadership paradigm for future business prosperity in Lesotho. The concept 'African leadership paradigm' as a point of departure for understanding productivity and empowerment will be defined. Historical influences of an African leadership paradigm on business will also be discussed in this chapter.

The third chapter will address the philosophical influence of an African leadership paradigm on business. Issues that will be stressed are: the primacy of individual employees, business addressing people's economic problems, productivity and empowerment influencing changes in social and economic institutions and abundant life for everyone in the community.

The fourth chapter will focus on the guiding model for future business in Lesotho. The following concepts will be discussed theoretically and then be examined in terms of how they apply in practice: leadership, productivity, work environment, employment and strategic planning.

The last chapter, which is the conclusion, will tie together the three concepts African leadership paradigm, empowerment and productivity, and look at how they can be employed in managing business ethics.

CHAPTER ONE:

BACKGROUND

1.1 LEADERSHIP, EMPOWERMENT AND PRODUCTIVITY PRACTICES IN LESOTHO

1.1.1 The pre-colonial era

Traditional Basotho leadership, mainly the chiefs, had a well-organized relay system. Men in the village were specially linked to the headmen of the neighbouring villages, and those ones linked to other villages and so on throughout the area. This network made it easy for the area chief to communicate with his subjects. This practice still exists in Lesotho even today. The roles of the chiefs were to allocate fields for agriculture, demarcate pastures, preserve special grazing areas, control the expansion of villages and allot sites for houses. They controlled the holding of the initiation ceremonies, witnessed contracts that were made, supervised their junior authorities, controlled the placing of new authorities and demarcated their boundaries. They decided the questions of war and peace, organized their regiments and supervised the building of strongholds.

Chiefs were expected to use the material advantages of their position and their wealth for the benefit of their people. Instead of being fed by their communities, they [chiefs] were the principal suppliers of their communities. Ashton (1952:213) says: "*Chiefs kept a stew pot continually simmering in the court, or instructed their wives and other women of the village to supply the court with bread, milk or beer...*" Traditional chiefs were assisted by, and paid heed to the advice and counsel of the people. Hence the Sesotho expression ' *morena ke morena ka batho* ' literally meaning that the chief is the chief because of people. Everyone was entitled to advise them, either directly or through their headman or a member of the chief's own entourage. They consulted individual tribesmen who had special knowledge of the subject under discussion, or intelligent strangers for the sake of their unprejudiced opinion or their knowledge of affairs elsewhere. In addition they had confidential advisors. A chief would decide all minor matters on his own responsibility, with or against the advice of his councillors, but all matters of importance would first be discussed with the people at the public gathering called 'pitso'. Ashton (1952: 216) describes such a gathering as follows:

[Basotho] discussion ... was keen, great freedom of speech was allowed, and great weight attached to the opinion and attitude of the people. ... The people as often as not, followed the line they judged the chief was taking, but if for some

reason, they opposed him, he expected their position to be firm, he could not often risk forcing the issue".

Among traditional Basotho people, as in any other society, empowerment and productivity had been of great importance because the solidarity among the members of the society was reinforced by economic activities, which formed a means of livelihood. This is demonstrated in the language and practices of the Basotho nation. Idiomatic expressions like '*lets'oele le beta poho*', literally meaning many people can overcome the wild bull, indicate that the participation of many people can overcome difficult situations. This could be so because participation brings about empowerment and a sense of ownership.

Traditional Basotho people subsisted mainly by herding. They kept sheep, goats and cattle, which were their chief interest. Herding was combined with the cultivation of grains and sometimes-vegetables. These practices are still prevalent in many parts of Lesotho today, more especially in the rural and highlands regions. Herds were not only the people's means of subsistence and form of wealth, but were of great importance in their social and religious life. Slaughtering or exchange of cattle marked significant changes in a person's life, for instance initiation, marriage and death. Even today cattle are used to pay lobola. A woman, who is pregnant for the first time in marriage, is taken back to her parents before giving birth. Four months after giving birth she returns to her husband and there is a ritual exchange of cattle between the parents of the two parties. When someone dies, a cow or ox called '*mohoha*' is slaughtered as a companion to the deceased on the heavenly journey. When a girl or a boy is initiated into adulthood, a cow is killed for feasting and the performance of traditional rituals with its gall bladder and the contents of stomach as well as the suet strips. Therefore it is evident that cattle are closely bound to the social identity of human welfare.

With regard to technology, a wide variety of materials and processes were used in indigenous technology. In addition to the simpler techniques involved in the manufacture of articles for everyday life, many specialized crafts were practised and their skill and antiquity were striking. Ashton (1952:158) says the following:

In the old days Basotho made their own spearheads, hoes, adzes, scrapes, needles and knives ... They extracted the iron ore from limited local deposits and worked it out into a finished product. People worked copper and brass imported from Thonga and other tribes and made ornaments ... also breastplates used in war

worked so smooth and bright that they would not disgrace a Birmingham manufactory ...

The processing of materials was noteworthy in traditional Lesotho, where abundant native metals, fibres, wood, grass and clay made possible the development of a wide range of crafts. Weaving, beadwork and leatherwork as well as grass work were employed for clothing. Pottery products were important as utensils. Even today, Sesotho pottery is still in demand both at home and abroad because of its uniqueness and rareness. Nowadays it is found in the homes of the wealthy, on display as antiques.

Patterns of cooperative labour for community tasks or projects such as house building, or those aspects of farming that are difficult for an individual to perform alone, were common in Lesotho. Even today they are still practiced in the villages. These were organized in terms of age groups, as when the headman could direct the villagers of the particular group to build or repair a road. The decision would have come after consultations with the community through public gatherings and coming to consensus. These patterns of labour cooperatives could also be organized individually as when a man called on his friends and neighbours to help him harvest. Cooperative labour was interpreted as a tribute to the civic duty. No compensation was paid, but if it was to help an individual with a project of his own, the labour was repaid either in feasting when the task was finished or by similar services to the helpers at a later time.

With regard to trade, traditional Basotho people were not very advanced. According to Ashton (1952:166), *"the only early trade which existed was with the Zulus with whom they [Basotho] bartered ostrich feathers, crane's wings and panther skins in exchange for cattle, hoes, assegais, bronze collars and rings"*. This indicates that the principal forms of wealth were livestock, land, tools and agricultural equipment.

In the following section we will look at how the patterns for productivity, business and empowerment changed as Lesotho became colonized by the British.

1.1.2. The Colonial era

Before colonization, if the chief failed to conduct himself properly, to be just, generous and brave, amenable to the advice of his councillors and conscious of the welfare of his people, there was nothing to prevent dissatisfied tribesmen from joining a more promising chief elsewhere. Ashton (1952) tells us that the colonial governments' protection of the chiefs prevented people from resorting to other more drastic sanctions. So the chiefs ceased to

depend for their position on the support of their people, and there was little incentive to consult the people. During this time, public gatherings were held only to announce orders that had been promulgated by the colonial masters.

Owing to the breakdown of old sanctions, the chiefs had little inducement to win the support and popularity of the people by the exercise of justice, generosity and graciousness. Chiefs were now more interested in satisfying their own desires than in serving the people. They started to abuse their authority and the privileges of their positions for their own selfish ends. The people often complained bitterly about the attitude of their chiefs, which they felt had deteriorated since the 'good old days'. The chiefs were powerful on their own and with the support of the colonial masters.

The political structure during this time had a direct bearing on the progress of social and economic development. Basotho experienced the transition from a society based on kinship to a large-scale society based on new technologies brought by the colonial master. The colonial master administered his district, the European trader exploited the resources, and the European missionary preached his gospel and with assistance from government quietly proceeded with teaching his converts in schools and collages.

The closed communal economy gradually broke open as a result of the European colonizers' influence in Lesotho. New needs and new tastes were recognized. Ashton (1952) tells that the new articles that the Basotho first wanted as the result of the influence of the Europeans were guns, wagons, spirits, horses, clothes, wooden doors and windows. These could be accessed in exchange for cattle or surplus grain. The change in clothing preference was due to white missionaries and other white men who insisted that European clothes be worn, and that it was a sin for females to walk around bare breasted, as was the norm in Lesotho at that time.

European money was also introduced during this era. Ashton (1952) indicates that peddlers came to Lesotho, and Basotho began to visit the small European towns that were springing up beyond the borders of Lesotho. The nearest town in 1840 was Colesberg, some 200 miles away. But gradually the colonial masters established themselves in trading. The introduction of European money offered Basotho the means of converting their stock into cash, which could be saved by hoarding [hiding away of money in cracks in the hut walls or under the kraal wall or under the floor]. As the time went by, banking was introduced with the post office.

Now that the new needs had been created, male adults went to work out of the country in the Republic of South Africa. The social consequences of this migrant labour system were unfortunate. Men lived a life divided between their rural homes and the urban areas of the RSA, floating between the two and missing the full benefits of both.

As a result of the introduction of guns, ploughs, hoes and other European-made implements, traditional metalworking became practically extinct. Ashton (1952:159) says: *"Formerly Basotho people worked copper and brass imported from other tribes, and made ornaments ... Nowadays a few small articles of little artistic value are made..."* Inspired by the competition with European goods, traditional weaving as well as basketry has survived until today. Men used appropriate grasses to make large grain baskets and various sorts of hats. Women made domestic articles such as sleeping mats and beer strainers. Formerly similar articles were carved out of wood, but because of the scanty material, this did not flourish during the colonial era.

Under European instruction, a few people in Lesotho took up carpentry and simple joinery. Some of them were able to fit themselves into the national economy, but others had to take up work under Europeans in Lesotho or the RSA. They made coffins, doors and rough chairs. History tells us that before Europeans came to Lesotho, stone building had been limited to the building of livestock kraals. With colonial influence, people were taught how to build houses with dressed stone and mortar. This was confined to specialists who had learned their skills at mines or through labouring with a gang of stone workers at technical schools.

Economic employment arose from the demands of the administration, mission societies, trading concerns and other European institutions for clerks, interpreters, messengers, mechanics, chauffeurs, policemen and so on. Other types of employment were provided by European industrial, commercial, mining and farming activities beyond the borders of Lesotho. This encouraged many men and women to leave their homes, which created social problems.

The new generation of educated Basotho began to see themselves stepping into the European shoes in the not too distant future. This was the period when Lesotho was intensifying efforts to become independent of the colonial power. Ntimo-Makara (1996:92) says that, Pius XII University College in Lesotho established an extension department whose main focus was to facilitate grassroots development through economic development. A coincidence of interest seemed to govern the relationships between the retreating colonial powers and the expectant

dependent people as the time of independence approached. Development was urgent and programme planners thought in terms of major priming operations. Educated Basotho people were now aware that the industrialized countries derived their wealth from technologies developed through experiment and invention, but they failed to realize that the West had been able to assimilate their industrial revolution because it had marched step by step with a corresponding distribution of knowledge and skills throughout their populations.

When independence came in Lesotho in October 1965, the majority of people had not acquired any skill that would make it possible for them to participate efficiently in their own development efforts. It is during this interim time that the 'credit union' movement was introduced in Lesotho. This movement aimed to bring about social change for the Basotho people. The initiative enabled them to own their small village banks and hence liberate themselves from ignorance and poverty.

After the brief sketch of productivity, business and empowerment practices in Lesotho during the colonial era, we can turn our attention to what happened in the post-independence era.

1.1.3 The post independence era

The late 1960s proved to be a severe testing time for independent Lesotho. The first manifestations of the liberation were, as was natural, an ecstatic display of relief and high hopes and a remarkable outflow of energy in both people and government. Lesotho made deliberate efforts to address the weaknesses of the inherited economic system. There was a national dialogue, task forces were established to clarify policies, and priority seminars were held. All these efforts were to help people become self-sufficient and productive. This was a brief honeymoon period preceding the strain of problems still to be solved. For independence did not bring the material blessings expected of it; it did not by itself produce the immediate conditions for productivity and empowerment.

One or two relics of the old regime remained. School certificates still elevated young people into a sub-elite who do not work with their hands. There was a division between groups of people who should have been working together. Manual labour was regarded as the mark of the defeated. Nevertheless, development plans were drawn, with finance coming partly from aid, partly from borrowing from external resources of capital, and partly from local revenues. The institutions of the colonizing power persisted in the structures of the government and administration. But Lesotho felt no permanent obligation to the interests of its former 'master' (i.e. Britain). Majoro and Akano (1998) indicate that Lesotho was happy to receive aid from

China, Korea, America and Europe. Hence the old struggle for spheres of influence continued. This was neo-colonialism.

However, this aid with paternalistic 'good will' seemed to be an essential tool for lifting the nation out of poverty. Initiatives such as 'self-reliance' programmes, accelerated education programmes and many others were implemented. Both the new inexperienced leaders in Lesotho and their expert advisors regarded development in Lesotho as the task of running a productivity revolution in double-quick time. But experience has shown that this was an oversimplification of the problems of development.

Mahanetsa and Sebatane (1994:39) indicate that the Lesotho National Development Corporation (LNDC), was established to bring large-scale industries into the country, and the Basotho Enterprise Development Corporation was established to support, train and offer loans for small and medium scale enterprises in the country. They observe that these institutions were supposed to create jobs for Basotho people and yet they had done this to a limited extent. Huge agricultural projects were implemented during this time (i.e. in the years of independence). Examples are the Khomokhoana project, the Thaba-Bosiu project and Senqu to mention but a few, all of which were large-scale irrigation projects along the Caledon River valley and Orange River valley.

These projects emphasized communitarianism. Individual fields of the members of the community were joined together with no demarcations, the project personnel would plough them using the latest technology, they would be irrigated and instead of weeding, weed-killing chemicals were used. Machinery would be used for harvesting. As a result, communities did not have much to do except to help here and there while the big machinery did the work. But they were given their share as agreed per individual field's hectares and the government would take the rest to put in silos for future use. It seems there were no proper entry and exit strategies for these projects because they all failed as soon as the experts left the country. These were huge projects, using large areas of land and expensive inputs. The reason for these kind of projects was that it was easier to administer a few large-scale projects than many small, widely dispersed schemes.

One could ask whether the Western donors and the Lesotho planners had done the right sums and had calculated the human cost in their agreement on the virtues of major technology. It seems they failed to see the danger of dumping the facilities of highly sophisticated industrial economies on such an unsophisticated environment. This led to the total failure of the

projects; hence the agricultural production was at its worst. For example, table 2 below shows the drop in agricultural products between 1950 and 1970. It shows that the amount produced per hectare fell dramatically in those years.

Table 2: Agricultural Production in Lesotho from 1950 – 1970

YEAR	MAIZE		SORGHUM		WHEAT	
1950	A	B	A	B	A	B
	214	11.9	49	8.7	50	10.1
1960	121	7.0	54	7.8	58	8.5
1970	67	5.2	57	6.9	58	5.4

KEY - A Production in thousand metric tonnes.

B Yield in 100Kg. per hectare

Source: Mahanetsa and Sebatane (1994:37)

It seems the initial emphasis on the major technology resulted in the failure to achieve balanced development between the industrial and agricultural sectors of the economy. With 80% - 90% of the country's population depending on land, agriculture stagnated and unemployment increased.

It is in such instances that the relationship between leadership, productivity and empowerment could be seen to be vital. Had the leadership been able to plan well and had the people been trained to use the technology, productivity could definitely have increased dramatically. Inevitably the kind of leadership then were sometimes less concerned with the welfare of the masses than with their own aggrandizement, and more intent on securing their own future than organizing the mass participation, which the long-term sustainable development requires. The vast sums of money dispensed on 'prestigious' projects ought to be regretted.

Purposeful economic development through planning remained the chief objective of the country despite earlier disappointments. This was evidenced by the five-year- development

plans that were developed. Now that agriculture was failing, industrial objectives were accorded priority. The Lesotho National Development Corporation (LNDC), which was established in 1967, attracted manufacturing investments. Industries that were established include companies in the field of clothing, textiles, footwear, agro business, chemicals, and healthcare as well as engineering, commercial services and distribution.

The commercial sector of Lesotho comprises the government service sub sectors as well as distributive services consisting of wholesale and retail trade. Many South African retail stores are represented in Lesotho. Apart from large shopping centres, many small commercial ventures cater for the specific needs of people through out the country.

Exploration of the mineral wealth of Lesotho has not yet been sufficiently undertaken. Mining is concentrated on diamonds, semi-precious stones, and dimension stones for the production of building sand stone and ceramic clays.

Lesotho, popularly known as the Mountain Kingdom and 'The Kingdom in the Sky', is a rugged country with tremendous potential for the development of tourism. A government report (Lesotho, 2001) indicates that numerous studies had been done on tourism since independence. The studies explored various alternatives for the attraction of tourists. The Minister for Tourism in (Lesotho, 2001) indicates that all that remains is the realization of the many viable plans. One wonders at the calibre Lesotho has, to take more than thirty years to implement a programme. It is reported that a comprehensive study was funded by the European Union and it produced a ten-year tourism development plan. The Commonwealth Fund funded training and institutional capacity building for Technical Co-operation. It is also reported that a comprehensive analysis review of relevant legislation was undertaken, and proposals were put forward to deal with the major concerns and dimensions in the tourism industry. It seems that was the end of the story because after thirty years, the Minister says that the delay is due to the fact that for this to happen, significant investment is needed for government to implement the required infrastructure.

The only hope for the development of the economy in Lesotho was through the revenue generated by the Lesotho Highlands Water Project (LHWP), widely regarded as the world's largest water system. This massive project is one of the most comprehensive and intricate infrastructure projects of its kind in Sub-Saharan Africa. The largest dams are being built, for example, the Katse dam is the third largest dam in Southern Africa, after Cobora Bassa and Kariba in the Zambezi River. Five big dams were proposed, but one wonders whether or not

the next phase of the project will continue because of the recent corruption scandal concerning millions of Rands, involving the Lesotho management of the project.

The fact that Lesotho is still one of the poorest countries in the world despite all the international and local efforts indicates that there is a need for leaders who appeal to more than material rewards. Kouzes and Posner (1997:131) say: *"Great leaders like great companies and countries create meaning, not just money ... The best organizational leaders are able to bring out and make use of human longing for meaning and fulfilment..."*

This emphasizes the need for Lesotho to adopt a leadership paradigm that raises the level of human conduct and the ethical aspirations of both the leader and the led: leadership that brings about productivity and empowerment. It is suggested that an African leadership paradigm (ALP) can provide Lesotho with the kind of leadership that would help bring about productivity and empowerment. In the following chapter we will look more closely at the proposed ALP.

CHAPTER TWO:

PRODUCTIVITY AND EMPOWERMENT IN BUSINESS: THE FUTURE

This chapter tries to equip leaders with a clear picture of how leadership manifests itself in an African context and how this is relevant to business. Attention here is focused on the following aspects: the definition of an African leadership paradigm, aspects of leadership qualities of a traditional African headman and their relevance to business, leadership approaches contained in an ALP, globalisation and smart partnerships. The last sector deals with lessons from the past and their implications for the future.

The first part of this chapter, that is, the definition of an ALP, tries to clarify the concept of an ALP as a basis on which the discussions that follow are founded. In the second section the effectiveness of an ALP is assessed according to the leadership qualities of the traditional African headman. This section presents the relevance of these qualities in business today. Thirdly, leadership approaches such as 'transformative leadership' and contingency leadership are equated to an ALP. These leadership approaches provide more insights into the concept of an ALP and provide support to the proposal that ALP should be adopted in order to live up to a sound code of leadership professionalism.

In spite of the well-intended efforts of an ALP, overwhelming business trends such as globalisation can have effects that could hinder the way to realization of profits by businesses. In the fourth section of this chapter, this rise of international business is therefore discussed as a critical element in the world economy, together with its unique problems and advantages. This brings forth the controversy of globalisation as 'stepping stone' or 'stumbling block'. The fifth section of this chapter deals with smart partnerships as mechanisms to adopt in order to survive in this era of globalisation. Here the dynamics of smart partnerships are also discussed. The last section of this chapter deals with aspects of leadership of some traditional as well as contemporary African leaders, and shows how these could be applicable to business ventures today.

2.1 AFRICAN LEADERSHIP PARADIGM – TRANSFORMATIVE LEADERSHIP

An African leadership paradigm is about people, land and labour because people are the greatest resource for development in any country. It advocates for human centred development where economic growth is not an end in itself. Human-centred development seeks to improve the conditions and overall well-being of the people. This was a point made

by Bwatwa (2000). The Platform for Action report (1990:73) states the following in connection with human centred development:

More and more development specialists, and even macro economists are recognizing that the country's progress cannot be measured by the economic growth rate alone. They ask: are people healthier? Do they live longer? ... can more of them read and write? ... is there greater social justice and equity?

This indicates that health, work attitudes, motivation and social institutions are important in any development, because they improve and strengthen the human resource base upon which development rests. Moreover, it has been established by behavioural psychologists that people have an urge for personal growth, therefore they are capable of putting their labour into activities that would make them realize their desire.

The land is of concern here because the productivity of people depends on the adequacy of land, whether worked individually or communally, and all development is done on land. If there is an ecological deficit such as tree cover and a loss of topsoil, economic indicators may be affected and the economy weakened leading to economic decline. Economic decline diminishes the resource base on which the productivity of the economy depends. For example, a farmer in debt may lose his farm, but the farm does not lose its productivity. However, if the farm is incurring an ecological deficit by losing topsoil through erosion, the farm becomes worthless.

An African leadership paradigm as proposed in this study promotes things that bring people together, either socially or economically. This brings about a mass contribution to the development effort. The total development of people brings about their empowerment. One of the philosophers of development, Paulo Freire, maintains that every individual can "emerge from the culture of silence", to look critically at the world. His argument is that if people are provided with the proper knowledge, they can become conscious of their reality, and learn to deal critically with it. As people work together, they achieve together not for the benefit of an individual, but for all. Achieving common goals surely enhances certain norms within the society, such as innovation and participation, because all members of the society share what is achieved, hence the overall level of poverty decreases.

An African leadership paradigm as it is, starts at the family level and continues at the community level and society level: doing things collectively at home leads to collective communal and societal activities. Its success is measured by what is achieved collectively.

At a national level an ALP would contribute to nation building and advocate for institutions that allow for participation, self-reliance and nation maintenance because it is underpinned by an ideology based on African values, such as respect for life and collective use of resources. An ALP would enable African people to identify with and commit themselves to institutions that reflect their values.

To this end, Wohlgemuth and Kifle (1998:46) say: *"In order that the institution be legitimate, it is essential that it operates within the framework of society's values ... Together the institutions of the society should constitute a framework which protects its stability and promotes cohesion."*

2.1.1 Aspects of leadership qualities of the traditional African headman and their relevance for leadership in business

History tells us that in traditional Africa people have existed on primitive economies for a long time with agriculture and animal husbandry being their major pursuits. The primary leader in traditional Africa was the headman who played a key role in the society. In traditional African society, the headman was the head of the smallest political group, an important personage in the village. In societies with chiefs, the headman represented his chief to the people of the village. Therefore he had to play his part with skill. His loyalty to his kinsmen was not to affect his loyalty to his chief. The headman had to adopt a high spirit of service. He had to concentrate on improving the quality of the person within, as his actions reflected his own quality as a person. Service to his kinsmen was as important as loyalty to his chief. The headman was equally adamant about solidarity. He knew that if one wanted to conquer the enemy, one had to divide them. So he was cautious not to divide his people. The headman's view of service to his people could be linked to what Kouzes and Posner (1997:185) say with regard to credible leaders:

Thus leaders have a choice: They can use their power in service of others, or they can use it for purely selfish ends; they can give their own power away to others, or they can hold onto it for themselves. Credible leaders choose to give it away in service of others ...

These principles of the traditional African headman can be adopted in modern business to mean that unity is crucial in any business venture. Executives should start serving the customer and stop being bureaucrats. Work teams should be developed within the organization for the purposes of quality control and supervision. Quality should be a way of

life, based on the conviction that in order to compete in the market place, it is necessary to serve. Leaders have to live to serve, instead of living to be served.

The standing and power of the traditional African headman was directly linked to the standing and power of other headmen in the area. If his followers left him, they could do so by going to another headman whose following thus increased at the former's expense. The political systems of these African societies were rooted in the self-assertion of villages, which were the smallest corporate units set against one another. Therefore the headman had to be competent and able to guide his people in the direction where they were headed. He had to be capable and effective, lest his subjects deserted him.

Relative to business, these attributes of the headman would mean that those who hold official positions in business are expected to demonstrate abilities in strategic planning and policy making. From this perspective strategic planning is not reduced to production over a specific time frame but also includes the need to obtain participation and commitment from all who are involved. Top (1995:8) says the following regarding planning:

Planning ... must satisfy four needs:

- *It must be strategic, taking into account objectives and national, regional and world environment*
- *It must be selective, reduced to its essentials*
- *It must be participatory, involving dialogue with those who are affected by strategies and those who will put them into practice*
- *It must be implemented, for it is an effort that must be supported by constant technical monitoring, and above all by political commitment.*

This implies that if a company succeeds in establishing its core competence and market position, a CEO with savvy in competitive marketing may be perceived as a fine leader. Having a winning track record is the surest way to be considered competent and to attract talent to one's company.

The political balance of village against village in traditional African society was maintained by the freedom that people had, and which they exploited, to go and live in whatever village suited them best and which in their own experience was healthy and harmonious, for these were some of the main values. The headman was held ultimately responsible for the state of his village in respect of these qualities.

In business it means that if people perceive their management to have low credibility, they are likely to feel unsupported and unappreciated, and therefore look for other jobs. This indicates that leaders in business should seriously consider how their constituencies perceive their credibility. Loyalty, commitment, energy and productivity depend upon it. They must be over-diligent in guarding their credibility. Their ability to take a strong stand, to challenge the status quo, to point in new directions depend on their being perceived as highly credible.

The popularity of the headmen, and hence the size of his village, was related directly to the harmony and health of his villagers, as well as his practical ability to settle disputes. Wood, Kaap and Swartz (1989:95) say the following with regard to harmony:

Where people interact, there is always the possibility that differences of opinion may arise ... when talking about differences of opinion and conflict, we have in mind that differences between people can vary in intensity ... differences of opinion and conflict are desirable because teams in which members always agree and in which no difference of opinion are raised can stagnate ... The leader ought be acquainted with the ways in which differences of opinion and conflict can be dealt with or resolved.

People knew very well that the headman could succeed or fail according to either his diligence or carelessness in respect of traditional rituals. So if misfortunes of any kind made people move from the village, the headman was directly blamed. A big village was the sign of a successful headman. Accounts of African village rituals showed that to be successful, a headman had to be more than a good kinsman and a mediator in domestic matters, and more than a good politician; he also had to be ritually efficient.

With regard to business, the headman's efficiency in terms of ritual implies that the leader should be willing to share control of projects and problem-solving in his company and ensure open and honest discussions. He should know the rules of the game in business. The jobs of leaders therefore could be seen as to keep the company focused. No matter how much other people get involved in shaping the company vision, it is expected that the leader will be able to articulate it and exemplify it through his actions.

Lastly, the headman listened to all the elders of the village in practical matters of headmanship, regardless of the section they may belong to. In the modern business sphere, it implies that if leaders need one special talent, it is the ability to sense the purpose of others.

By knowing their constituencies, by listening to them, by taking their advice, leaders are able to give voice to the constituents' feelings. Cleveland (cited in Kouzes and Posner 1997:130), say that; *"decision making proceeds not by 'recommendations up, orders down', but by a development of shared sense of direction among those who must form the parade ..."*

The preceding discussion about the headman in traditional African society aims at drawing attention to the practical relevance of an African leadership paradigm to the structure of modern business. In the basis of the leadership qualities that have been identified, one can come to the conclusion that an African leadership paradigm is indeed an example of transormative leadership as discussed below.

2.1.2 Leadership approaches contained in an African Leadership Paradigm

Bryman (1992:95) says that the phrase 'transformative leadership' was coined by the political scientist Burns (1978). This leadership paradigm entails that leaders and followers raise each other's motivation and sense of higher purposes. The transformative leader seeks to engage the follower as a whole person. Both leaders and followers are changed in pursuit of goals that express aspirations with which they can identify.

According to Bryman (1992:11), the contingency approach to the study of leadership proposes that the effectiveness of a leadership style is situationally contingent. This means that a particular pattern of behaviour will be effective in some circumstances and not in others. Situational factors are at the forefront of concern with the contingency approach. From the discussions about African leadership paradigm it would appear that such a paradigm fits into the contingency approach to leadership.

According to the contingency approach, there are four kinds of leadership behaviour that may have an impact upon motivational processes. Since an African leadership paradigm seems to be linked to this approach, these four kinds of behaviour are expected of leaders employing an African leadership paradigm. First, the leader is instrumental and directive. He clarifies what he expects of his subordinates, how work should be accomplished, and what each person's role is. Second, leaders are concerned for their subordinates' well-being and status. They are friendly, supportive and approachable. Third, they consult with subordinates in decision making, therefore this is participative leadership. Fourth, they set high performance goals and exhibit confidence in a subordinate's ability to achieve superior standards. This is a typical achievement-oriented leadership, that is, transformative leadership. Bryman (1992:98) says the following concerning transformative leaders:

In tandem, transformative leaders enhance followers' confidence and hence their expectation that they can attain greater performance ... Together these factors enhance followers' preparedness to attain outcomes, and hence they produce the greater effort that leads to performance beyond expectations.

Transformative leadership therefore can be viewed as a product of a process of attribution whereby certain patterns of behaviour lead some individuals to be regarded as transformative by others. This kind of leader senses opportunities and formulate a vision whereby he injects a sense of purpose and unifies aspects of his organization that need unification. The vision of such leaders challenges the status quo, and has to be inculcated. These leaders urge their followers to commit themselves to the vision, and they build trust in the vision. This point was made by (Moleko, 2000). They empower others by allowing them to participate in the attainment of the vision. Burns (cited in Kellerman, 1984:80) says:

Transformative leadership has less to do with providing followers with enough food to eat, and more with engaging their followers in such a way that leaders and followers raise one another to high levels of motivation and morality ...

Transformative leadership could be seen to improve people's communication skills; to listen, to express insights, to diagnose together their needs, analyse together the root causes of their problems, and plan and act together in teams, organizations and movements. It seems to recognize that each person has a contribution to make in building a new society. Transformative leaders embrace and practice orientations of facilitative or servant leadership. This point was made by (Moleko, 2000). The aim of transformative leadership could be to transform the quality of each person's life, the environment, the community, the whole society's systems and institutions, hence bringing about empowerment in all sectors and as a result high levels of productivity.

Therefore, an African leadership paradigm as transformative leadership can be seen to engage an application of the 'expediency theory of work motivation' which proposes that people choose levels of effort at which they are prepared to work, and that leaders are an important source of motivation. African leadership as a synonym of transformational leadership can therefore be perceived as a tool for social and communal economic empowerment - a kind of leadership committed to local processes. It affirms African culture and identifies with its values. An African leadership paradigm also advocates that leadership must be able to discuss macro economic issues arising from **globalisation** as fluently as they deal with micro

economic and livelihood issues pertinent to local development. At the same time, African societies are also subject to the effects of globalisation and it would be required of effective leaders to help their followers to understand and deal with these effects.

We will now look at how globalisation could affect business, empowerment and productivity in Lesotho.

2.2 GLOBALIZATION

Globalisation, according to Hettene, Inotai and Osvaldo (1999:3), is an observed tendency towards a global social system. Its origins can be traced far back in history. They argue that the process reached a qualitatively new stage in the era after the Second World War era, and that the globalizing tendency was later reinforced through the revolution in information technology. Hettene et al. (1999:3) continue to say:

This made the global system 'compressed'. The subjective sense of geographical distance is dramatically changed; some people even speak of 'the end of geography'. Also in ideological terms the world is commonly experienced as one ... Globalisation is increasingly contradictory and turbulent (Roslow, 1990). The old is dying but the new is not yet born ... Thus in spite of its obvious importance for understanding the emerging world order, we lack a theoretical framework explaining what globalisation is all about.

From this definition and its complexity, one can come to the conclusion that globalisation involves structural changes in all forms. For an example in: the state, the society, the culture, the ecology, and the political economy. The ethics and the expectation

In his paper presented in the forty seventh American Assembly, Roslow (cited in Ball 1973:12) says the following:

A widening gap between the rich countries and poor ones is a profound wrong in itself, and an untenable basis for peaceful relations among the members of the world community. If it continues at its present level, or becomes worse, it will precipitate developing nations to the industrialized countries. ... Unless we can somehow organize a flow of capital, technology and entrepreneurship from industrialized countries ... the chronic shortages of labour in the industrialized world, and the chronic unemployment of developing nations will act upon each other like the poles of a magnet, and will accelerate movement of people ... to the centres of industrialization ... There are only two ways in which the growing

disparity ... can be overcome: by the movement of unemployed or underemployed labour from developing nations to industrial ones, or by a movement of capital and entrepreneurship from industrialized nations to the developing world. There are no alternative choices ...

This statement expresses the beginning of globalisation, a movement dedicated to centralized planning on a world scale, with the assumption that the growth of the whole enhances the welfare of all parts. Proponents of globalisation seem to view the world as one unit. Finance, technology and advanced marketing skills are used to integrate production on a worldwide scale. With the adoption of globalisation, the ancient capitalist dream of 'one great market' was realized. Giant corporations could roam the world with substantial freedom, producing and selling their goods in the national markets.

Globalisation has had adverse effects on the life of people in the developing nations. Some of the reasons have been financial deregulation, reduction of the active participation of the state in the economy through privatisation, flexibility of the labour market and free trade, causing national economies to be dependent on highly industrialized countries. Singh (1998:12) says the following:

Certainly first is that shift to the greater export orientation, freer markets, privatisation, concern with government deficits and general scepticism of the state as an economic actor. ... The international environment has simply become more averse to the countries that do not foster competitive economies.

One can deduce that globalisation enhances the power the industrialized rich countries can wield in poor countries, power, which can be abused.

The media have indicated that it is not only the less developed countries only that argue the inequalities rather than the benefits of globalisation, but some citizens of the industrialized countries as well. This can be witnessed whenever the industrialized G-8 countries hold a convention. Protesters from the very same industrialized countries organize most of the rallies that are held against such events. It is said that they blame the multinational companies for the export of capital, which could better have stayed at home, and for sending technology abroad at bargain rates, to the detriment of national jobs and work standards.

Globalisation is under attack from several quarters. Some challenge its efficiency. They believe that efficiency, which leads merely to greater production of goods and services, is not enough. There are higher purposes such as a more equitable distribution of income and other

social goals which globalisation does not efficiently advance. Others see globalisation as a rival to national enterprises whose authority it overlaps.

Barnet and Muller (1974:20) observe that the proponents of globalisation argue that nationalization efforts in developing countries fail because these countries lack their own technological capacity and domestic research capability, which would allow them to overcome their overwhelming dependence upon outside technology and research. They describe the views of such proponents as follows:

They see globalisation's benefits that are brought to the world, such as flow of capital into needy economies, the accompanying flow of technology, the betterment of economic and social conditions; as productivity rose, as jobs grew, as real wages increased etc. They celebrate globalisation as 'instrument of world development, the only force for peace, the most powerful agent for internalisation of human society ... Criticism of globalisation is just an expression of irrational nationalism or wasteful pride.

But no matter how people perceive globalisation, there is no getting away from the reality that sooner or later the world is bound to be one marketplace. This is emphasized by Barnet and Muller (1974:105) where they state that in February 1973 about one hundred and fifty top executives of global corporations gathered in the Mayflower Hotel in Washington. Their main aspirations were that people of the world must be united in common economic purpose. They saw a transition to a global economy: a reformation in public attitudes, in national and political structures and a reformation of the ground rules under which global business is conducted, more product and corporate loyalty and less national loyalty. These efforts to unify the world economy testify that globalisation is not something one can change. People can either sulk in the corner and resent it, or go out confidently to use the opportunities it provides. From this perspective, Gyekye (1997:270) says the following:

In view of the need and desire of human society, whether it is a type oriented to supernaturalism (religiosity) and anti-individualism or not, to enhance its material existence, it would be expected that economic arrangements evolved by Western modernity will serve as a model for [most] non-Western societies.

Being part of the 'global village', the country I want to serve with this study also needs to work to identify and capture best business practices and seek a stronger leadership paradigm. This new environment confronting Lesotho calls for a leadership paradigm that will be able

to anticipate changes, manage uncertainty and complexity, and analyse strategic information that is likely to have a significant impact on the country's future opportunities. It needs leadership that will enable people to take stock of their internal strengths and weaknesses. This is an African leadership paradigm. It can enable Basotho people to take responsibility to set up a national capacity to develop the country's vision, which should be highly participative to ensure an outcome that reflects both national aspirations and concerns and a shared vision of the future.

While conflict, debt and poverty continue to plague Lesotho, opportunities for forging and expanding corporate business across the country have never been greater. In this new, open and receptive environment in Lesotho, there is a growing concern about philosophical premises and operational practices that could guide the country out of the prevailing unfavourable conditions prevailing, and integrate the country successfully in the mainstream of the global economy. The following aspects emerged during the 'Vision 2020 Convention' held in Maseru in January 2001:

1. Broader citizenship participation and empowerment must be pursued as critical objectives in all developmental activities.
2. Supporting capacity building needs of the country's institutions and local business is a 'must' to ensure real ownership and best solutions to productivity and empowerment challenges.
3. Lesotho needs developmental 'partners' rather than 'donors' to ensure mutually beneficial relations over a long term.

This emphasizes the need for a comprehensive appraisal of the contemporary leadership paradigm of Lesotho, so as to come with informed decisions when adopting a new paradigm whose core values are defined as the ethos or guiding principles through which leaders will translate their mandate of facilitating the economic development of the country. If they are to witness the benefits of globalisation, Basotho people need to believe in themselves; there should be no room for self-pity. They should use what they have, find their niche, do one thing at a time and do it well. They must restructure their leadership in such a way that it will enable them to compete globally. There is a moral aspect to this restructuring, which is a question of values, that is, what leaders stand for. The leadership paradigm that is adopted reflects their value system.

Because of globalisation, Lesotho is in competition with everyone else in the world. No business in Lesotho is safe from imports, whether it specializes in profits or skills. No jobs are safe, no business secure. A small welder making burglar bars in a small village in the mountains of Lesotho may suddenly find the market in that area flooded with low-cost burglar bars. The owner of a successful restaurant in Maseru city may wake up to find a food franchise of an international giant company opening across the road. For globalisation to be beneficial, Basotho people should be trained because the key difference between companies is how well their people work, and people should search for the opportunities offered by globalisation, for example they should franchise.

A small country like Lesotho will have tough times trying to survive in this kind of situation. Leaders will have to build strategic alliances with major players at international level, based on where the country has competitive advantages. Nevertheless Lesotho will still encounter problems with exporting its products because not all industrialized countries stand by their principles when one of their products is under threat. Lesotho's neighbour South Africa can bear witness to the problems they have encountered when selling their sherry to Europe.

One can come to the conclusion that globalisation benefits the rich and productive, and penalizes the poor and the less productive. Poor countries have generally found themselves as hosts of multinationals and not vice versa. Ball (1973:139) says the argument is that *"multinationals are one of the engines for transferring technology and relocating industrial production from richer to poor parts of the globe."*

There is a saying in Sesotho "*Ha ho tume Li melala*", literally meaning that it is not the broad-shouldered and thick-necked people who always win in the battle. A related saying is "*Lerapo le tlama khomo*", literally meaning that a leather strap can fasten a bull in a standstill position. Rich idiomatic expressions such as these should give Basotho people the spirit, values, policies, structures and attitudes to succeed in this global setting. It is the determination and willingness of Basotho people to take charge of their own destiny that will lead to successful integration into the global economy.

How one looks at the problem of globalisation has a great deal to do with the view from one's window. From one window, globalisation is seen as opening new frontiers for the world trade because participation in the global market creates jobs, enhances economic development, and exacts products and service excellence through competition. Can a small and developing country like Lesotho enter international markets on its own? It can, but it will be difficult to

go global alone. Partnerships can be invaluable in helping business in Lesotho meet the challenges of globalisation. What are these partnerships? How are they formed? How do they help generate international business? Let us find out about these questions in the next subsection.

2.3 SMART PARTNERSHIP

Syrett and Hogg (1993:333) say the following with regard to smart partnerships:

The essence of business as we move into the 21st century is going to be tapping the talent of good people. It is not about where you locate [the business], it is about how you locate the best people and motivate them, how you trust them and have them trust you ... Partnerships of all kinds will be the trust of the nineties and beyond. ... I see business moving towards a shared decision-making approach.

This could not be more correct. Today smart partnerships are a framework for governments and companies to do business in an international context. The 'Smart Partnership Report of Dialogues since 1993' indicates that the notion of smart partnership arose out of informal discussions promoted by concerns of business and government during trade consultations in Kuala Lumpur in 1993. It is said that a more formal discussion of the concept took place in 1994, at the end of which it was decided to widen the discussion to international level, and a series of international dialogues were held.

Smart partnerships are often characterized by a mixture of formal and informal relationships working in synergy with one another. This kind of relationship does not tie partners together hierarchically or by formal contractual relationships, which are inhibiting in a rapidly changing world. Freed from these restrictions, partners are able to seize opportunities to the greater benefit of the partnership overall. The focus is never 'what is in it for me?' but rather 'what is the value we are creating together?' These partnerships aim at simplicity and elegance as opposed to complex management structures and contractual relationships. They balance between cooperation and competition to achieve results in both the short term and the long term. Competition / cooperation enables the groups to evolve new possibilities which expand the potential of all their members.

Investment in developing countries by companies from developed countries could be considered a form of smart partnership. Similarly, cooperation between people possessing complementary skills could be classified as a smart partnership. The partnerships are based

on competition and cooperation rather than competition and conflict scenarios. Relative to this competition / conflict scenario, Vogt and Murell (1990:70) say the following:

The opportunity to create means for consensus formation ... is a major step towards building peace ... the first step towards empowerment at all levels of existence, from self to society. ... We can create power through win-win frameworks ...

The statement above is more appropriate because smart partnerships are based on a win-win relationship. In the business context, a smart partnership seems to be a profitable alliance whose key is that it is underpinned by a win-win outcome for all partners, so that it is in everyone's self-interest for it to continue. Any apparently weaker partner is not disadvantaged. It is evident that partners have to bring complementary attributes to a transaction. Partners also need trust, and it must be build up by all parties, displaying fairness at all times.

It seems trust is at the core of smart partnerships. In this kind of partnership, trust is not just about being honest and telling the truth. It is also about recommending best solutions, regardless of the source, and best decisions regardless of where they are going to lead, or who is going to benefit as a result. The parties are virtually bias-free. One is compelled to say that a smart partnership increases productivity, add value and ultimately improve profitability that is not achievable through traditional vendor relationships. Smart partnership could be said to be based on the old idea of 'PROSPER-THY-NEIGHBOUR' relations.

A litmus test for smart partnership is willingness to review and renegotiate when the original win-win outcome becomes skewed. To this end, Rackham (1996:121) says the following:

An essential element of any guidance system is its capacity to measure deviation from the target and take corrective action. One critical function of the joint team is to specify and design some initial measures to assess whether the partnership is performing to expectations.

This is true because in smart partnerships, timely information on deviations from the plan leads to timely corrective action. More than an annual event, a smart partnership review system demands continual review throughout the year. The power of smart partnership is that one is not locked into a plan that is not working. This aspect causes smart partnership to benefit all involved. All parties seek out actions, which enhance the ongoing process of

development. This does not mean that leadership responsibilities disappear, but as people get empowered, they take more responsibilities, thus they become active. It seems therefore that there should be a generally accepted code of ethics in smart partnerships to guide the behaviour of all parties involved.

Today there is a growing demand of smart partnerships. Syrett and Hogg (1993:336) say the following with regard to the collaboration in American business culture:

... but now we are in the collaborative business culture. Americans do not really have a fine sense of what collaboration is all about ... We must learn to evolve from contractually oriented business culture ... What are missing are good will, trust and genuine concern for the other person's welfare. We need to do business based on relationships.

Syrett and Hogg (1993:333) also point to the benefit for American business culture in moving to the idea of partnerships:

American business has got to perform differently in the 1990s. The 1980s were a time of quick bucks, greed and a lot of corruption. ... but there is an ethic developing that we have to get back to basics [of partnerships], we have to pull this country up by its bootstraps ...

To add to the demand for partnerships in business and in the development of the economy. Mbeki (1999:126) says the following:

... what I am talking about is partnerships between major stakeholders on growth and development. One of the fundamental approaches of a government of national unity is to ensure that development takes place in a way that empowers people and communities, and enables them to take control of their own development. We believe that it must be taken forward through a concrete set of partnerships around local projects, in which local authorities, the private sector, the communities and organized labour have a role to play.

Indeed, participation seems to empower people. The concept of empowerment is emerging as a new force in organizational life. A smart partnership's empowerment orientation seems to ask: "What can we do to facilitate people's individual and joint contributions, to their own and to the organizational well-being?" This question sets out a commitment to exploit both personal and organizational development opportunities of the process. It also recognizes the role and responsibilities of leaders. In relation to the role and responsibilities of leaders,

Syrett and Hogg (1993:334) say the following: "... a primary issue for the 1990s will be helping managers understand that it is not their jobs to supervise or motivate, but to liberate and enable. ... The Nineties will require much more cross-cultural attitudes on the part of managers ..." They are correct because smart partnerships have to be multicultural. They cannot flourish without the spirit of give and take, mutual respect and trust. They must transcend legal arrangements. Partners have to believe that people have an extraordinary ability to overcome seemingly impossible odds if their talents are focused on a common challenge.

It seems that in smart partnerships, there is more going on than simply adding value and developing a strong relationship. There is something that drives the partners towards maximum impact and that ensures that they achieve impact. That driving force must be vision: a strong shared sense of what can be accomplished. This is a cornerstone and launching point of smart partnership efforts. In this regard Rackam (1996:98) says, "*In successful partnerships, vision exists as a tangible guidance mechanism, one that provides direction to both parties and helps them accomplish large goals.*"

The concept of smart partnership seems to compel government and the private sector to move from confrontational relationships to ones of cooperation. A primary responsibility for government in smart partnerships has to be the setting of clear vision, which can be shared by all stakeholders, and a clearly articulated national strategic plan that captures the vision. Sir. Ketumile Masire the former President of Botswana made the following point during the Southern Africa International Dialogue (1997):

... another important aspect is the need for smart environment, which entails a national vision through consultations between government and business, based on trust, people development, including empowerment of women and racial harmony ... Accordingly it is important that the developed countries and private sector should likewise realize that there are long-term gains in practicing smart partnerships with emerging economies.

After years of arguments and counter arguments on the need to adopt the smart partnership concept to accelerate economic growth and development, Lesotho has embarked on this initiative in 2000. It is aimed at contributing to accelerated socio-economic development and wealth creation for the country through the promotion and development of smart partnerships among key stakeholders. Research and training will be conducted so as to improve

productivity. Management technologies will be used; there will be networking and publicity of related activities. Although less than two years old, a Lesotho smart partnership Hub has been established, and the Hub's action plan for 2000 – 2003 has been issued to the public (Lesotho, 2000).

The effects of this initiative are still to be seen. But the observation is that the leadership paradigm prevailing in Lesotho does not allow desirable virtues to grow. Doing business in Lesotho is still subject to the vicissitudes of bureaucracy, politics and ethical dilemmas. What could occur without hitch in one country requires endless hours and money in Lesotho due to differences in negotiation styles, time perceptions and financial dealings. Moreover, people of Lesotho have been accustomed to regard leadership as a prerogative of power and privilege, whether exercised by the wealthy, the monarchy system, the educated elite, the politician at the centre of the government or the local party man who tells the ignorant what they ought to believe and do.

The concept of smart partnership is good in itself, and can lead the country into an advantageous economic position, but the calibre of leadership that executes and implements the initiative can have a negative effect if it is not appropriate. Leading the country through globalisation is one of the most daunting tasks facing leaders in Lesotho, largely because it needs leadership with 'know-how', not only in terms of financial performance but with regard to indicators such as employee satisfaction, customer service levels, competition and innovations. This change requires breaking long-standing habits of focusing only on numbers.

Nevertheless, this attempt by Lesotho seems to be the best countervailing initiative. The main aim with adopting this should have been to achieve greater social, economical, ecological and psychological balance in the country. But the challenge posed by globalisation is systematic, and needs a systematic response as well. Lesotho should realize that first things must be done first. Even revolutions proceed step by step. The current leadership crisis in the country creates a necessity for a process of adopting a new paradigm before engaging in any specific reform measures.

There are traditional and contemporary African leaders whose leadership ideas have stood the test of time, and which can be harnessed with a view to enhancing productivity and empowerment in business. In the next section, leadership principles of some of these African

leaders will be discussed, with the view of exploring how they could be applied for the betterment of business.

2.4 LESSONS FROM THE PAST – PROPOSITIONS FOR THE FUTURE

In this section the stories of some exemplary individuals in the leadership history of Africa are reinterpreted. These individuals are all reformers and each has added immensely to the understanding of what it takes to empower people and increase productivity through cooperation, commitment and problem solving. These leaders are: King Moshoeshoe I of Lesotho, Chieftainess 'Manthatisi of the Batlokoa tribe of Lesotho, Cyril Ramaphosa and Malefetsane Anthony Sets'abi. This section is intended to show the interactive style of each of the leaders, how their interactions have affected their followers and how the principles of their leadership could influence business today.

The discussion on each leader is divided into three parts. The first part is a brief history of the leader. In the second part the leadership theory that is compatible with the leader's style is discussed and the practical application of the behavioural theory on the leader's activities is also presented. The third part presents the implications of the leader's behaviour for business today. The fact that the increase in competition is high in Lesotho business because of global assets, implies that the quality of business in Lesotho is more than ever dependent on the quality of leaders. That is why the lessons from the past leaders and from the contemporary leaders are brought forth so as to determine their implications. This would help in the redesigning of business process and the implementation of new designs in business.

Yukl (1989:7) indicates that there are four approaches to leadership: 1. the Power Influence approach, 2. the Behaviour approach, 3. the Trait approach, and 4. the Situational approach. He says that the researcher's conception of leadership or his/her methodological preferences determine the different ways in which leadership has been studied. The Power influence approach explains leadership effectiveness in terms of the amount of power possessed by the leader, and how the leader exercises the power. The sources of power could be position power derived from formal authority, personal power (for example, charisma) and political power, which include the power of having control over decision making. Two leadership theories fall under the Power Influence approach. The first is the Social Exchange theory, which advocates that power is not static, but changes over time. This theory explains how power is gained and how it is lost as reciprocal influences occur over time between leaders and followers. The second is the Strategic Contingency theory, which suggests that power

depends upon the ability of the leader to cope with problems and the extent to which his/her expertise is unique as well as on the centrality of the function within the workflow.

The Behaviour approach emphasizes what leaders actually do on the job. It considers the pace of work, the content of work and the role of leaders. It postulates that participative leadership results in greater satisfaction and performance on the part of subordinates. The leadership theory under this approach is the Universal theory, which states that effective leaders are both supportive and task-oriented. The Trait approach to leadership emphasizes the personal attributes of the leaders. The leader's success is attributed to the possession of extraordinary abilities. These leaders are said to be charismatic. They arouse commitment in followers by emotional appeals supplemented with rational persuasion. The leader's credibility is increased by the apparent success of followers' efforts to achieve shared goals. The leadership theory under this approach is the theory of Transforming leadership whereby the leader increases his followers' motivation by activating their needs.

According to Yukl (1989:9), the situational approach emphasizes the situational factors such as the leader's authority and discretion. Other issues that are emphasized are the role requirements imposed on leaders by subordinates, peers, supervisors and outsiders, a subordinate's ability to be motivated, and the nature of the external environment. This approach advocates that a leader's behaviour is a dependent variable, as it is influenced by the situation. The assumption is that behaviour patterns will be different in different situations, and that the same behaviour pattern is not optimal in all situations. Yukl (1989:9) goes on to say: *"This approach is sometimes called the contingency approach because the effects of the leader's behaviour are contingent on the situation."*

All leaders who are discussed in this chapter seem to have adopted situational approaches in their leadership endeavours. Their effectiveness seem to have depended on how well they coped with demands, recognized opportunities and overcame constraints.

There are many leadership theories under the Situational/Contingency approach, which explain the behaviour of leaders. In this chapter particular theories are used to describe the behaviour of individual leaders whose leadership styles are discussed. For example, King Moshoeshoe I's leadership behaviour is explained by the **Path-Goal theory**, **Role theory** is used to explain chieftainess 'Manthatisi's leadership behaviour, Ramaphosa's leadership behaviour is explained by a **Demands-Constraints-Choices theory** while Sets'abi's leadership behaviour is explained by a **Cognitive Resource theory**.

The individuals whose leadership is probed in this chapter have never before been linked, and come from different contexts and social backgrounds. What they have in common, is that these individuals became leaders in the sense that they were ethical and principled. They had a sense of direction and concern for the future of their followers. They were enthusiastic, energetic and positive about the future, they were capable and effective. In other words, they had core moral or ethical values that can be analysed so that the driving forces behind their leadership could be harnessed in the process of making current business practices defensible and consistent. Donaldson (1992:v) says the following with regard to values:

Business is driven by values, and much of business activity is directed at achieving the results required by the prevailing values. Mostly these values are impeccable, and are generally accepted as proper and are achieved ... often the values are clearly moral values ...

Values are of many kinds, for example they include cultural norms that represent expectations and those that set standards of technical skills. But most importantly they include those that set standards of moral or ethical imperatives that override other considerations.

The story of each leader is discussed here as briefly as possible. Each story is discussed relevant to business productivity and empowerment. The stories imply that business is not value free and that business success is not achieved by technical means only. An African leadership paradigm, which these leaders display, dispels the myth of amoral business.

Let us now turn our attention to these leaders in their particular contexts. With regard the example set by great leaders, Sertima (1993:5) writes the following:

When a star dies, it does not vanish from the firmament, its light keeps streaming across the fields, the fields of time and space so that centuries later we may be touched by a vision of fire and brilliancy of its former life. The life of the truly great are just like that. Death does not diminish them in the firmament of our consciousness, their words and their deeds still twinkle like lights of long dead stars ...

In the following section we will look at a great man of the past for guidance in leadership, whose leadership style would help us to navigate the concept of an African leadership paradigm. This great leader is King Moshoeshoe I of Lesotho. Let us discover what it takes to have influence on others.

2.4.1 King Moshoeshoe I: A brief history

History as narrated in Tylden (1950), tells us that in about the year 1787 Moshoeshoe or Lepoqo as his parents called him, was born in Menkhoaneng, a village in the north of Lesotho. His father Mokhachane was the headman of the village.

As a boy Lepoqo helped look after his father's stock. When he was about eighteen years old, he and other boys of the same age went to the initiation school as was the custom. There they were trained in war, their duties to the chief and the history of their people. After this they were no longer boys but men. They were allowed to sit with elders in the 'khotla' (court) where his father settled the disputes among his followers, and conducted the government of his chieftdom.

Soon after Lepoqo's initiation, he led his age-mates on a successful cattle raid against the neighbouring village whose chief was Ramonaheng, and in commemorating that achievement, he himself composed this praise song:

Ke 'na Moshoeshoe Moshoaila, oa Kali lebeola le beotseng Ramonaheng litelu. (I am the sharp Shearer, the shaver, the blade that shaved Ramonaheng's beard.)

After this Lepoqo was known as Moshoeshoe or '**the Shearer**', a name derived from the sound of a razor shaving.

Cattle raiding in those days were a proof of manliness. Moshoeshoe's raiding parties were always a success, and people started to have faith in him, and regarded him as their hero. These were joyous occasions for him, but they had also marked the strenuous relationship between himself and his father. His father feared that if Moshoeshoe gained too much power, he might aspire for taking over the leadership of the clan. Because of this tension, the clan broke into two factions. Moshoeshoe and his faction moved to Botha-Bothe where his father-in-law gave him land. Nevertheless, he visited his father occasionally, or when he was summoned. He devoted his time to developing his people in Botha-Bothe.

While occasional cattle raids and petty quarrels about chieftainship disturbed Basotho people, wars and disturbances were taking place below the Drakensberg mountains. Many chiefs decided to flee the area rather than to come to Shaka, who was emerging as the supreme leader there. The communities were uprooting each other as they were moving. This was the time when Moshoeshoe rose to power. Refugees were pouring into his land, particularly those who have been ruined by the Zulus, Ndebele and Hlubi. Sanders (1971:2) says the following in this regard:

The Sotho chiefs could no longer afford to live apart if they were to survive. Since Moshoeshoe provided the best leadership, gradually they came to join him ... among them was his father Mokhachane.

Prior to these events, the Caledon valley known as Lesotho today was, according to Tylden (1950:3), populated by small clans of Basotho, which were each, governed by a chief and were constantly fighting against each other. Moshoeshoe's clan was just one among many. As his power rose people called him their chief. Sanders (1971:2) describes the formation of the Basotho nation, as follows:

The story of Basutoland is the story of a South African tribe who rose from being a collection of small clans existing insecurely along the valley of the Caledon river to the position of the strongest nation state south of the Zambezi. This was effected by the genius of one man, chief Moshoeshoe, who combined diplomacy and grasp of the principles of war with wide toleration. Alone among his contemporaries, he secured his people a position far superior to anything that the pure brutality of the average Bantu ruler could ever accomplish.

History tells us that his diplomacy and ability to adapt to new conditions won him a considerable following. Talking about Moshoeshoe's attributes, Thompson (1975:212) says the following:

Moshoeshoe possessed the charisma of a leader who had emerged in the people's darkest hour and steered them through unprecedented physical and moral disasters, to a plane of prosperity and self-confidence. ... His reputation for justice and clemency was proverbial.

Now let us discuss a theory of leadership that is compatible with King Moshoeshoe I leadership behaviour. This would help in determining the principles contained in his leadership behaviour, and these principles could in turn be adopted in business ventures today. This particular theory is the 'Path-Goal' theory.

2.4.2 Relevance of the Path-Goal theory of leadership behaviour to King Moshoeshoe I

The Path-Goal theory of leadership explains how the behaviour of a leader influences the satisfaction and performance of the followers. House (1971, cited in Yukl, 1989.) says: "*The motivational function of a leader consists of increasing personal payoffs to subordinates for work-goal attainment and making the path to these payoffs easier to travel by clarifying it, reducing road blocks and pitfalls and increasing the opportunities for personal satisfaction.*"

According to this theory, the leader has to motivate the followers by clarifying the 'paths' they should take if they are to achieve the desired rewards. In terms of business, leaders have to remove obstacles to successful work performance. They have to establish conducive environments that would allow for competitive advantage. This theory asserts that the effectiveness of the leader in performing these motivational functions leads to follower's satisfaction and motivation by rewards associated with the successful task performance. Path-Goal theory advocates supportive leadership behaviour because the needs of the subordinates are considered. There is a concern for their welfare, which is why a friendly climate should be created in workplaces.

King Moshoeshoe I created a conducive climate for his people through polygamy practices, whereby marriage was used to create friendships with the neighbouring chiefs. He also provided for the welfare of his people when they were in need. Therefore the Path-Goal theory of leadership behaviour could be used to describe his behaviour in leadership.

Participative leadership is another aspect contained in the Path-Goal theory. Here followers are consulted, and their opinions and suggestions are taken into account. The King displayed this behaviour through his diplomatic nature. His behaviour encouraged everyone to participate effectively in the national issues. He held a 'Pitso' or special public gathering whenever there was a matter of concern to be dealt with. The 'khotla' or court was the avenue where everybody could make his/her voice heard. There are idiomatic expressions in Sesotho that emphasize the importance of participating in national issues. '*Mo oa khotla ha a tsekisoe*' literally means that anybody who falters while in the 'khotla' or court should not be blamed. This implies that anyone participating in serious national issues would not to be blamed even if his contribution was stupid. Another expression is '*Moro khotla ha o okoloe mafura*' which literally means that in the 'Khotla' or court, gravy from the meat should be eaten as is, irrespective of whether there is too much fat or not. This implies that a spade should be called a spade and issues be discussed raw as they are; there should be no gate keeping when discussing national issues.

The King's participative leadership increased his following because people could learn and develop when they were involved and much of the learning came from the anticipated outcomes. According to the Path-Goal theory of leadership, people are encouraged to learn because the goals and the paths for achieving goals are set out in the beginning, so everyone can anticipate the outcomes from the outset. Another leadership behaviour contained in this theory is achievement-oriented leadership, whereby challenging goals are set and

performance improvements are sought. Emphasis is on excellence in performance and showing confidence in subordinates. The king believed in his people, which is why he was able to build a nation out of refugees and war remnants.

The Path-Goal theory of leadership advocates for directive leadership, whereby followers are expected to act according to specific guidelines that are developed. These are ethical codes and rules to be followed, as well as coordination of work. King Moshoeshoe's fairness and courage guided his people through the obscure times of war. People knew what was expected of them during wars (this will be explained later in the chapter), and hence there was a coordination of efforts. He displayed directive leadership qualities, yet he decentralized his authority to smaller tribal chiefs, and there was a clearly spelled-out code of conduct. For these reasons it is fitting to describe the King's behaviour by the Goal-Path theory.

Now let us see the relevance of King Moshoeshoe I's leadership style as it relates to business empowerment and productivity today. We will look at how he succeeded in building a nation out of Nguni and Sotho clans as well as refugees and reformed cannibals, how he welded them together with a common language and allegiance and how he did all these through **polygamy, diplomacy, a reputation for fairness, courage in battle and the ability to provide for the livelihood and development of his people.**

2.4.3 Relevance of King Moshoeshoe I's leadership style to business today

Polygamy

Sanders (1971:6) writes the following with regard to the King and his polygamous behaviour:

... most of his wives were daughters of other chiefs. His marriages helped him to form alliances ... Sometimes too, the chief would enlarge his following with another chief, then bring his ally under his control, which generally happened when other chiefs were so dangerously threatened that they were prepared to jeopardize and even sacrifice their independence for the sake of their security. This happened usually when there was a powerful enemy.

It is amazing that in those early days Moshoeshoe was able to perceive the disadvantages of tribal independence, seeing the abuse of power and lack of cohesion in resisting the common enemy. For this reason he began to federate all clans and tribes and established a uniform

code of law. This was during the days when people ruled by fear. Yet Moshoeshoe managed to create a kingdom for himself where people willingly submitted themselves to his rule.

Applied to business, this would mean building a strong framework and solid business support, and seeking integrative solutions. The first element of any business is its members, without whom it does not exist. Members are owners, staff and customers. Active, interested and enthusiastic members are the foundation of a successful business. King Moshoeshoe offered protection to those chiefs who needed security most. By this he was creating networking opportunities. In building business support a leader needs to compile a target list. This could be done by carefully identifying and selecting prospective members. This process should be based on careful research, thoughtful analysis and informed selection. Moshoeshoe did not just marry at random; there had to be a good reason why the relationship would benefit the nation. Likewise business has to offer products and services because people are motivated by them. Therefore a feasibility study is crucial for any business before it could even start operating.

The leader in business has to enlist the members of his establishment in his programmes of activities, and encourage participation as well as dialogue. Moshoeshoe's allies participated in attacking the powerful enemy. He brought all his allies under his control and kept them. In business, the retention of staff is very important because less cost and time are involved in keeping experienced staff than continually recruiting new ones. Moshoeshoe found integrative solutions to the conflicts that faced his people; likewise, business leaders have to foster integrative solution methods, because people can change their thinking from a negative mentality to a positive perspective when they are working together.

People who feel powerless and incompetent usually under-perform. Moshoeshoe is an exemplary leader who allowed people to take ownership and responsibility for the villages by developing personal relationships with them and among them, and involving them in important decision-making. The business leader ought to list all the people or groups he wants to enlist in his vision of the future. He should not limit his list to present constituencies only, but should rather have global vision because as his business grows, it will attract new people to it. In order to attract people from diverse backgrounds and interests, the leader in business should discover what aspirations, goals and dreams they have in common. To this end, Kouzes and Posner (1997:301) say the following:

Making people feel included is a major function of celebration. Believing that we are not just part of the team, but part of something significant and larger than the moment creates a compelling motivation to achieve and succeed. Being included and close to others increases our sense of belonging and esprit de corps. ... Investigations from a wide variety of disciplines consistently demonstrate that social support, the social quality of interpersonal relationships serves to enhance productivity, psychological well-being and physical health.

Diplomacy Macregor and Ellenbeger (1969:229) say the following about King Moshoeshoe I:

He was at once a fearless and very wary of entering upon a quarrel, but having once entered upon one, he carried it through with an intrepidity, which nothing could daunt. He could see further ahead than most men, and no matter what checks he encountered, he never lost sight of an end view. ... Patience, humility, carefulness were required in high degree, and in these qualities he excelled all his contemporaries ...

An example of an instance where he displayed his diplomatic skills and firm convictions is when the Free State army invaded Basutoland, with the Boers trying to force him to become a Free State subject. Thompson (1975:281) indicates that the Boers urged him to pay 60,000 sheep, 5,000 horses and 40,000 head of cattle and that Basutoland had to become Free State territory. Thompson (1975:281) presents the letter Moshoeshoe wrote to Wodehouse, the governor of the Cape Colony, part of which is the following:

*... their conditions are so immoderate that I cannot comply with them ... I consider myself subject to the British Government and I hope your excellency will take interest in my cause and come and establish peace as soon as possible **as I am determined, the government of the Free State will never have my country ...***

In business this implies that leaders ought to have personal attributes as well as attributes in terms of the business. They have to have principles that will guide them. These are personal values and shared values. It implies that they have to be creative about how they communicate and reinforce their shared values. They have to make sure that their colleagues, customers and other stakeholders know the fundamental belief on which the business is based. The leader should be able to resolve differences about values if there are disagreements.

The most admired leaders are those who speak promptly and proudly of mutual ethical aspirations. So leaders have to focus on what is commonly shared and whether or not it has significant meaning for the members. This would help people to bind together because they would be regarded as part of the collective effort. Leaders also have to be enthusiastic and have a positive attitude, and a communication style that is magnetic and charismatic. In other words, they have to demonstrate personal conviction.

To emphasize the diplomacy of King Moshoeshoe I, Thompson (1975:214) says the following:

His political talent was clear-headedness, whether dealing with the fellow Basotho or foreigners. He had a keen sense of the reality of his power and limitations of his power, and potential consequences of the options that were open to him ... In negotiations he displayed the tact which never failed him, even with Whites ... Generally he appeared humane and very conciliatory, strongly attached to his rights, but without a semblance of haughtiness.

Moshoeshoe displayed these attributes during the invasions by the Boers in Basutoland. He knew that his people lacked the power to resist White expansion indefinitely. He could see that to attempt to do so would be suicidal, and he therefore selected the framework of White power that would be of most benefit to his people. He did this by exploiting the divisions among the Whites and came to terms with the British government. The British had no apparent interest in disrupting his nation, whereas his settler neighbours demanded his land.

Reputation for fairness

Sanders (1971:16) describes King Moshoeshoe I's relationship style as follows:

He allowed chiefs who joined him to have their own villages, where they could rule their own followers in all matters that concerned them alone. They were bound however when summoned to attend meetings at Moshoeshoe's place ... Moshoeshoe rarely interfered with them more than was necessary, and in many cases he strengthened the ties, bound them by marrying their daughters. So did his brothers and sons. ... Thus the whole chieftdom was linked in a complicated web of family relationships.

In any effective business relationship there has to be a sense of mutuality. If one partner always gives and the other always takes, the one who gives will feel taken advantage of, and the one who takes will feel superior. In such instances, cooperation is impossible. King Moshoeshoe was not always taking, he was also giving: That is why there was cooperation between him and other chiefs. Business leaders likewise, ought to establish a norm of reciprocity with the workers and amongst them. Reciprocity demonstrates willingness to be cooperative. It seems therefore that reciprocity is the most successful approach to decision making in business.

If people know that the leader will respond in kind when they seek cooperation, why should they start trouble? It then goes without saying that one of the jobs of the leader is to make sure that all parties understand each other's interests, and how each other can gain from collaboration. To this end, Kouzes and Posner (1997:163) say the following:

Trust is the heart of fostering collaboration ... Trust is also an essential element of organizational effectiveness. Individuals who are unable to trust other people fail to become leaders cause they cannot bear to become dependent on the works and words of others, they work so closely that they become over-controlling. Their demonstration of lack of trust in others results in others' lack of trust in them.

This is true because when people do not trust each other they usually ignore and twist facts, ideas and conclusions. It is usual that misunderstanding and misinterpretation increase under such circumstances.

Courage in battle

Tylden (1950:1–4) has this to say about the Basotho system of warfare:

The nature of the country with rugged mountains eminently suited to divisive tactics, was one of Moshoeshoe's greatest assets. ... The Basotho system of fighting differed entirely from ... methods used by Zulus and their imitators. The Zulus system was to put concentric attack delivered at great speed by masses of shock troops ... completely covered by large shields and using a short stabbing spear hand to hand. In storm they would press on attack with heavy columns regardless of losses. The Basotho were light troops, admirable skirmishers and guerrillas, carrying a light small shield suitable for the hill warfare in windy climate, and made great use of throwing spears and made use of rock slides, keeping masses of heavy stones piled up ready for launching ... Basotho stood up well in a loose battle line. The chief led in war as in peace. He embodied his own person, which was considered the powers handed on to him by his ancestors, and was the religious as well as temporal head of his people.

Usually people expect leaders to show up, and participate directly in getting extraordinary things done. Therefore leaders in business should take every opportunity to show others by their own example that they are deeply committed to the aspirations they espouse. King Moshoeshoe led in war and in peace. Leading by example seems to be the way leaders can provide the evidence that they are personally committed.

The above quotation referred to the fact that Basotho were light troops, admirable skirmishers and guerrillas. In business, downsizing of the departments can result in efficiency because in conditions of free competition and positive incentives one can do the same job with fewer people. Efficiency achieved can lead to extra wealth which will lead to more demand, and in turn more jobs at higher incomes, even if not in the same undertaking.

Basotho troops used many spears to attack the enemy. Leaders in business should use many processes for collecting suggestions and shopping for ideas. The leaders can use focus groups, advisory boards, suggestion boxes, meetings etc to shop for ideas for improving of their businesses. Basotho troops also kept the piles of stones ready for launching, they used suitable shields for their environment. In business, leaders should make plans using available resources. Plans and preparations are known to increase people's discretion over what they do.

Thompson (1975:196 – 197) says the following about Moshoeshoe's war tactics:

The major military units were constituted on a territorial basis. When mobilized the followers of a territorial chief formed a distinct unit under his command ... A territorial chief and his councillors were able to conduct themselves according to their assessment of their personal and local interests as well as their degree of loyalty to the larger entity; Lesotho and the King. ... Moshoeshoe laid down the campaign strategies and each regiment played its described role ...

Likewise in business, if leaders want high levels of performance and less dependence, they must be proactive in designing work that allows people discretion and choice. Having discretion means being able to take non-routine actions, and exercise independence and make decisions that affect one's work without checking with someone else. This means being creative and flexible, being liberated from a standard set of rules, procedures and schedules. In regard to this aspect of being able to exercise discretion and choice, Kouzes and Posner (1997:158) say the following:

Choice fuels our sense of power and control over our lives. Yet if we do not have knowledge, skills, information and resources to do our jobs expertly, if we do not feel competent to skilfully execute the choices that we make, we may feel overwhelmed and disabled.

Ability to provide for development and livelihood of his people

Thompson (1975:42) says the following:

By that time Moshoeshoe had decided to lead his people to a new home. Having heard that there was a land to the south that had not been so badly devastated by wars, he had sent his half brother Mohale to inspect the area. ... Mohale returned with a report that the mountain was indeed defensible... For a few days ... the entire community left Botha Bothe ... toiled seventy miles on foot to Thaba Bosiu, a stronger natural fortress than Botha Bothe.

When their area became unsuitable for the needs of his people, Moshoeshoe took a bold step of relocating them to a new stronghold. In business this implies that leaders must stretch themselves. They must take opportunities to test themselves against new tasks. Boring routine jobs seem not to help improve one's skills and abilities, and they do not help one to

move forward in one's career. This means that to become a better leader one has to broaden one's base of experience. People are likely to follow the leader if they have confidence that he understands their situation. In business, job rotation is one way of broadening experience. The leader has to seek opportunities and new project assignments to challenge employees. Educational psychologists have observed that doing the same thing for a long time puts one out of the learning curve. Leaders in business do not have to wait to be 'fixed', they must initiate their own learning agenda and find opportunities to build on their strengths and overcome their weaknesses.

Thompson (1975:42) provides the following example of the way in which Moshoeshoe cared for his subjects:

By 1830s however most men who had survived wars had lost their cattle ... People depended entirely on Moshoeshoe for means of subsistence. ... Moshoeshoe obtained assistance of such persons as had no cattle ... and other people depended on him for milk, which constituted the principal article of their food. He after that lent them cows but the increase was his ... They were dispersed through the numerous villages of his extensive and populous country.

In business, this leadership attitude implies that leaders have to take divisive actions to address weaknesses in their organizational economy. They have to implement changes that can lead to sustainable development, like Moshoeshoe who lent his subjects cows, but retained the increase. Business leaders need to increase their investments so that further job opportunities can be created. Leaders have to create structures that would allow their organizations to achieve their primary objectives of growth and profitability. This would maximize their investments. Leaders ought to allow their organizations to enter into joint ventures with other investors with financial strength, managerial skills and marketing capabilities.

As Thompson (1975:vi) explains, Moshoeshoe made use of ideas from outside sources that could be valuable for his purposes:

[Moshoeshoe] was a selective innovator, quick to appreciate the advantages of guns, horses, new crops and literacy. Above all he was a realist and a patriot. While he accepted much evangelical Christian doctrine, he had compelling social and political reasons for rejecting several aspects of teachings presented by missionaries.

Thompson (1975:217) goes on say the following:

If Lesotho was to outlast its own life time, it was necessary to create a centralized army and central administration system with specialized officers. ... The King was aware of the gravity of the problem ... Since there was nothing in Sesotho culture to help him, he had to look elsewhere. He had no means of knowing that there were Kingdoms in tropical Africa. The Zulu model of a militaristic and predatory Kingdom did not appeal to him. The European model as described by his missionaries seemed more appropriate.

In business, this is what leaders need to do as their organizations face rising global competition and heightened expectations from customers. They should 'outsource'. Outsourcing involves farming out non-core operations. It allows organizations to focus on their area of core competence. The functions that the organization is unable to perform, are handed to experts who can perform them more efficiently or less expensively. In the dynamic environment of contemporary business, only adaptive individuals and organizations will thrive. To create adaptive systems, leaders ought to support more discretion for employees to meet the changing demands of customers, clients suppliers and stakeholders. The payoff will be good performance. Leaders have to destroy confining barriers. Those who shut the doors to the world outside will never be able to detect changes, and worse, they may be overtaken by change. Leaders must be willing to hear, consider and accept ideas from sources outside their organizations. It is only by staying in touch with the world around them that they can ever expect to change the 'business-as-usual' environment.

Furthermore, leadership should be concerned about the under-representation of women in leadership and decision-making. Gender equality in power and decision-making are both fundamental human rights and democratic imperatives. Women in the history of leadership in Lesotho have shown that they bring different perspectives to the process and quality of decisions. Therefore the gendered perspective has to be integrated in the lawmaking process. A clear agenda that would unite women around common leadership concerns is necessary. In other words, there should be a gender transformation agenda in Lesotho. Leadership in Lesotho seems to neglect the significance of the understanding of sexual identity. There is a necessity for augmenting these traditional approaches to leadership analysis with gendered analytical perspectives for understanding the role of women in leadership as well.

There have been women with ability and aspirations who moved up to leadership positions in spite of the fact that they faced a multitude of barriers to participation. Yet their leadership principles could have a significant role in influencing the contemporary leadership in business. One such woman is chieftainess 'Manthatisi of the Batlokoa tribe of Lesotho. The next section looks at this leader of great influence.

2.4.4 Chieftainess 'Manthatisi: A brief history

Ellenberger (1969) indicates that 'Manthatisi was married to her cousin Mokotjo, the chief of the Batlokoa clan (i.e. wild cat people). She was a beautiful, intelligent girl with pleasant manners, poise, well briefed, amazingly articulate, and determined yet careful. Her maiden name was Monyaluoe, but since her first child was Nthatisi, she was named 'Manthatisi (mother of Nthatisi) according to custom.

Three years after the birth of Nthatisi, she gave birth to a son whom she named Sekonyela. Her husband, whose health had never been good, died in 1813. He left behind a devoted wife and three young children; a girl and two boys. The early death of Mokotjo was, however, a serious matter to the Batlokoa clan. Sekonyela, the elder son, was still a small boy. There were people among the clan who wanted to take advantage of the situation and guard of the inheritance of the orphaned son. Disruption of the Batlokoa could have resulted, had it not been for 'Manthatisi who skilfully walked a fine line and resumed the regency on behalf of her minor son. Perhaps 'Manthatisi's greatest ally in the course that she had set for herself was her own confidence. She emerged as an effective woman leader, one who altered the ways in which her contemporaries thought, felt and acted.

Chieftainship is one the most important institutions of the Basotho nation. The question of succession is among the most burning and contentious matters. Chieftainship is hereditary in the male line and it passes from father to son. The questions concerning succession were dealt with first by the council of the important members of the chief's family together with the heads of the leading sections of the tribe. Succession could not be claimed through a female line. If the heir was a minor, his regent was usually a paternal uncle. Public affairs were considered a man's function and privilege rather than a woman's. Ashton(1952:198) indicates how 'Manthatisi overcame the gender barrier:

Thus famous 'Manthatisi 'queen of Tlokoa' as she used to be called, who ruled with skill and courage during her son Sekonyela's minority, simply swept her brother-in-law aside by sheer force of character.

One of the most powerful ideologies that underpinned gender differences at the time seems to have been the division of the society into realms of public and private. The public realm was dominated by men while the women's influence was the house. 'Manthatisi broke the rule. She came to prominence at the time when the role of women in public affairs was not even thought of in Lesotho. It is difficult to imagine 'Manthatisi being a leader in such a pre-feminist era. She ruled the 'wild cat people' and was capable of defeating her male opponents. She was tougher, more analytical and when it came to war, she was more resolute.

The irony is that even today after more than a hundred years since 'Manthatisi claimed a public space for women, women in Lesotho are still subjected to gendered roles. The recognition of their economic contribution has not translated into significantly improved access to resources or increased decision-making powers. They do display their dynamism in the economic, cultural and social life of their communities, but all these efforts have not been channelled into creating new models of leadership. In the section below we will discuss the leadership behavioural theory that could be used to describe the leadership attributes of this courageous and talented woman in order to fit her qualities into business efforts of today. The Role theory of leadership behaviour seem to be appropriate here.

2.4.5 Relevance of the 'Role theory' of leadership behaviour to 'Manthatisi's leadership style

According to Yukl (1989:149) there are 'role senders' who are people such as superiors, peers and subordinates who exert pressure on a leader to conform with their beliefs about the necessary way of behaviour. It is also said that these role expectations for leaders are influenced by cultural norms and values. 'Manthatisi had been very active in gender politics, and she exploded the myth of incapacity of women as decision makers. She challenged the notion of leadership as a male sphere. She did all this during an era of deep-rooted gender oppression where multiple forms of patriarchy prevailed in Lesotho. She therefore faced a multitude of barriers to participation, and pressure was exerted from all angles. There were all sorts of prescriptions and prohibitions as well as directives from society that oppressed her. With regard to women oppression, Ware (1970:59) says the following:

As women we are living in a male power structure and our roles become necessarily a function of men. The services we supply are services of male ego, we are rewarded according to how well we perform the services. Our skills, our profession is our ability to be feminine, that is, dainty, sweet, passive, helpless,

ever giving and sexy ... If we do not choose to perform these ego services, but instead assert ourselves as primary to ourselves, we are denied the necessary access to alternatives wherein we can manifest our self-assertion.

'Manthatisi was a socially sensitive leader who learned to recognize and consider her male opponents as well. One has to assume that some of the demands must have been incompatible with her leadership style, hence creating conflict. She seems to have managed to overcome role conflicts she might have encountered because she continued to achieve the objective task of leading her people to prosperity. She must have ignored those expectations that were incompatible with the objective task requirement. She refused to confuse her biological sexuality difference with her total human potential. Her sexual difference did not trap her within it.

The situation described above should have posed a role conflict: whether she was to conform to expectations from her 'role senders' and be less effective in facilitating the good performance of her people, or do what was necessary to accomplish the task and take the chance of being rejected by her 'role senders'. In relation to role conflict, Yukl (1989:150) says the following:

Role expectations for a leader are seldom absolute or comprehensible, and a leader usually has considerable discretion to shape his or her own role over a time. Given enough time, a skilful leader may be able to reconcile role requirements that were initially incompatible.

'Manthatisi seem to have done exactly what is described in the quotation above. We can now look at how her leadership qualities could be applied in business today.

Like 'Manthatisi who had made her voice heard, it would be appropriate for Basotho women leaders to articulate their concerns by asserting their leadership roles and pressing for an expansion of women's socio-economic and political opportunities, and the advancement of women's rights. There is a need for competent women leaders in this fast-moving and competitive world, women with the will and intelligence to succeed.

MacGregor and Ellenbeger (1968:44) say the following about 'Manthatisi:

'Manthatisi assumed regency on behalf of her minor son and began the most remarkable career that Bantu South Africa has witnessed or is ever likely to witness. The task before her was one which might well have made a strong man hesitate. She was but a young woman. ... As stated, these were the most turbulent

and unruly times in South Africa. ... She was a brave woman of great natural ability and force of character, and in due course, the idol of her people and of great repute among the other tribes far and near.

Today in Lesotho the appearance of a woman leader on the scene produces an attitude of 'let us wait and see'. But this situation is not new, even during 'Manthatisi's days it prevailed. Therefore, it should in the same manner give Basotho women the chance to show their abilities. They have to prove that they are competent. They should know their roles as leaders and demonstrate ability to meet the responsibilities of their jobs. They ought to resist the environment that might be aimed at throwing them out. They have to be able to stand on their own. Having reached positions of leadership, they have to stay there and measure up to expectations

2.4.6 Relevance of 'Manthatisi's leadership style to business today

According to MacGregor and Ellenberger (1969) the quarrelsome nature of the Batlokoa was always causing trouble, sometimes among themselves, sometimes with their neighbours and sometimes with distant tribes. 'Manthatisi was then forced to let her warriors go and fight. Their military prestige is reported to have been great, and the wars and invasion enhanced it. Clan after clan perished beneath 'Manthatisi's advance. Thousands of people, on hearing of her approach, fled to the highlands. A struggle for supremacy in the Caledon valley followed between 'Manthatisi and Mpangazitha, the Hlubi chief. The wild cat people fared badly. It is said that had it not been for 'Manthatisi's ingenuity, their marauding adventures might have ceased there and then. 'Manthatisi's view of her role as a leader in the contest with other clans could be linked to what Steward (1978:88) says about the role behaviour:

The professional leader determines the most appropriate and productive role behaviour in dealing with his followers' goals and environment, and his own leadership abilities, and must integrate corporate values, group values, individual values, productivity to attain the company's goals.

'Manthatisi did not detach herself from the results of her warriors. Rather she accepted complete responsibility for the shortfall in their performance with the Hlubi. To leaders in business, it implies that they should support the efforts of the followers, but at the same time they should be willing to make tough decisions so that people perform to the expected level.

Leaders should believe that they are equally able or competent, otherwise they would not successfully exert control over their subordinates.

In order to take advantage of equal opportunity, women leaders must prove that they are as competent as their male counterparts. They should reclaim their sexuality as an area in which they can challenge their oppression, because sexuality is another area in which women in patriarchal societies like Lesotho find themselves highly controlled. In Lesotho for example, organizational settings are not gender neutral because they are connected to overall social culture. Relative to this issue, Wohlgemuth and Kifle (1998:36) say the following:

Thus organizations are specific sites for the articulation of surrounding society, social, economical and political structures ... [organizations] are in themselves arenas wherein particular kinds of socialization take place including reinforcement of gendered perceptions through allocation of work tasks ... through the distribution of the authority and legitimate use of power and through symbolic representation of gendered social relations ...

Social change needs a catalyst, and 'Manthatisi was just such a catalyst. Her approach was new, oriented to justice between the sexes. She adopted a win-win leadership principle by seeking ways of accommodating the position other people especially men's positions. Like 'Mantahtisi, women in leadership should learn how to cope and change realities in the widely male-dominated world of work. They must refuse to be dead-ended in wrong departments or stuck at the entry-level supervisory positions.

The Universal Declaration of Human Rights states that everyone has a right to take part in the social, economic and political activities of her country. Even the Bible indicates that God's original intent for men and women was that they be co-regents over creation. They were to rule together. Genesis (1:27;2:18) says: "*So God created man in his image, in the image of God, created He him; **male and female** created He **them** ...* In Genesis (1:28) it is said: "*... and God blessed **them** and God said unto **them** be faithful and multiply and replenish the earth and subdue it, and have dominion.*" Therefore the entry of women in the leadership sphere would bridge the gap between males and females in business. There would be no dichotomy between these strata, rather they would be seen as independent but complementing each other. It is only then that the perception of leadership as synonymous with male would fade. Any person irrespective of sexuality, who offers a fundamental influence point for

organizational change, who offers productive thinking and organizational growth and renewal, would be a leader.

When one thinks of leaders, they (i.e. leaders) should not be visualized as only the political or the military giants of an era. This is a misconception people usually have. Any person who by word and/or personal example markedly influences the behaviours, thoughts and feelings of a significant number of his/her followers or audience members, is a leader. Anyone who empowers people by setting goals and creating a climate for an effective operation, who is optimistic and seeks excellence in every aspect of his/her work, is a leader. One such person is Cyril Ramaphosa. He is a contemporary leader who dominates the history of labour unions in South Africa. It is important then not to look only at historical figures for inspiration and learning, but also to well-known contemporary leaders. Little has been said of the influence of some of them in the leadership spheres. However, people can still learn first hand from them, because they are masters of the leadership craft. We will now look at Cyril Ramaphosa as a leader, an individual who affects the thoughts, behaviours and feelings of other individuals.

2.4.7 Cyril Ramaphosa: A brief history

Cyril Ramaphosa was born in Soweto on the 17th November 1952. After completing matriculation he registered at the University of the North to study law in 1972. While at the university, he joined the South African Student Organization (SASO) and the Black People's Convention (BPC) (Woza Network, 1995). He was detained and held in solitary confinement in 1974 for eleven months for his role in the organization of pro-Frelimo rallies. In 1976 he was detained for the second time for six months. It was during this time, that he began to question his role in the BPC, and as a result he decided that the 'ideology' of black consciousness had come to the full circle, and could not take them any further.

After completing his law studies in 1981, Ramaphosa joined the Council of Unions of South Africa (CUSA) as a legal advisor. In 1982, CUSA advised him to start the National Union of Mine Workers (NUM). This Union was launched in 1982 and Ramaphosa was elected to the position of General Secretary, a position he held until he resigned in 1991 following his election to the position of Secretary General of the ANC.

In 1985 Ramaphosa helped in the formation of the Congress of African Trade Unions (COSATU). In 1994, he was elected to chair the new Constitutional Assembly after which he left politics for the corporate world, where his rise has been astonishing. For example, he has

chaired Mvelaphanda Holdings, the Mineral and Energy Policy Centre and Johnnic Industrial Co. Ltd. to mention but a few. He has presided over a number of boards of directors, particularly in executive committees. He is also a public figure who chaired the reception committee when Nelson Mandela came out of prison. Cyril Ramaphosa is a paragon of South African politics, looked to during critical times, applauded by many and subjected to strong criticism from others.

Cyril Ramaphosa is one of the few people who are able to see beyond the horizon into the future. He seems to be one of those people who believe that dreams can come true, who open other people's eyes and lift their spirits, who stand firm against challenges and encourage others to continue the quest. (Woza Network, 1995) quotes him as having said in the past; *"There will be liberation [in South Africa] come rain or shine. I am optimistic about the future of South Africa. I think we have a great future ahead."* Here Ramaphosa shows his true leadership by uttering this statement, because he communicated his hope and dream. He knew what motivated people during that time. He showed that he was convinced of his vision, and like a true leader shared the genuine belief with others. Kouzes and Posner(1997:129) say the following in relation to saying what one believes in:

Fortunately oratory skills as fine as Kings are by no means necessary to enlist others. What matters is not the eloquence of the speech, but the appeal of the message to the audience. For the appeal to exist, we have to understand others' dream, we must believe in our own dreams, and in the collective dream.

Let us now define the leadership behavioural theory that is compatible with Ramaphosa's leadership behaviour. One could assume that his behaviour could be best explained by the **Demands-Constraints-Choices** theory of leadership behaviour.

2.4.8 Relevance of the Demands-Constraints-Choices theory to Cyril Ramaphosa's leadership behaviour

Yukl (1989:153) says that the Demands-Constraints-Choices theory was developed by Steward (1967,1976,1982). Steward believed that demands, constraints and choices shape the nature of the job of the leader and the leader's behaviour. Demands in this theory refer to what an individual who holds the job must do, or risk sanctions and loss of position. Ramaphosa as a leader experienced demands from workers on the need for change in how workplaces, especially the mines in South Africa, conducted their business. He experienced demands from Black business people in South Africa to be empowered and from South

African society to have a democratic constitution, to mention but a few of the demands he had to deal with. These demands tested his skills in fulfilling role requirements. His leadership activities seem to have been the response to the requests and problems of other people, as well as self-generated.

Constraints, according to this theory, are a set of characteristics of an organization and environment limiting what a leader can do. Racism was the main constraint to Ramaphosa in his leadership activities. Yukl (1989:153) says the following with regard to constraints:

They include legal constraints (e.g. labour laws, environmental regulations, security regulations, safety regulations etc) and bureaucratic rules, policies and regulations that must be observed. Another type of constraints involves the availability of resources such as facilities ... and support services.

When Ramaphosa initiated the National Union of Mine Workers (NUM), there was a scarcity of resources as the Union was yet to be established. The apartheid laws prohibited him from holding public meetings. These were constraints and they made his work more risky. He had to make decisions with serious consequences, any mistake or poor judgement could result in job losses or disruptions in the mining industry and a risk to human life.

With regard to the choices, Yukl (1989: 154) says they are the activities that the leader may do but need not do. They include the chances available to a leader to determine what to do and how to do it. He goes on to say:

Demands and constraints limit choices in the short run, but over a longer time period, a manager has some opportunities to modify demands and remove or circumvent constraints, thereby expanding choices.

In the case of the NUM, Ramaphosa made a choice of strategies to pursue his objective by decentralizing his authority. Another choice was that *he got personally* involved in the establishment of the Union's committees at all levels, he also made a choice of spending a lot of time with people he served and this had a significant influence on his followers. It is because of these reasons that one can use the Demands-Constraints-Choices theory to explain Ramaphosa's leadership behaviour.

Now let us explore what it takes to be such a leader as Cyril Ramaphosa. Let us find out what his leadership practices are when he is at his best, when he is able to take people to places they have never been before.

2.4.9 Relevance of Cyril Ramaphosa's leadership style to business today

Cyril Ramaphosa challenged the system. He searched for opportunities to change the status quo in the mining industry. He realized that if workers acted as individuals, they were a weak force, hence he initiated the National Union of Mine Workers whereby mine workers became a collective power that could be measured. There were unions for white mine workers who were fighting against mining millionaires and the government, but they showed no sympathy with oppressed African fellow workers. Black African mine workers had to enter the field of struggle on their own. They were mobilized by Cyril Ramaphosa to demand equal housing allowances, upgraded hostels, a safer working environment, higher wages and participation in the control of the mining industry. Ramaphosa did all this during the time when the apartheid government had banned all political organization of black workers.

There were no funds to run the union, so it is reported, and recruiting was therefore very difficult as mine bosses would not allow meetings to take place on mine premises. Despite all this, Ramaphosa managed to move around the gold fields, recruiting mine workers. Here is a leader who emerged during the times of turbulence and conflict. He triumphed against the overwhelming odds of apartheid. He confronted the established order of racial segregation and mobilized workers in the face of the strongest resistance. He generated the momentum in the mining and energy industries and guided them towards a more fulfilling future. Today NUM is the largest recognized bargaining agent representing workers in the mining and electrical energy industries in South Africa. NUM boasts a number of victories scored since its inception in 1982.

If we relate Ramaphosa's actions to business, it implies that leaders must foster change, take risks and accept responsibility for making change happen. They ought to have a sense of adventure by overcoming adversity or creating something unique and new. The quest for change is an adventure in itself because it tests skills and abilities and brings forth talents that have been dormant. Cyril Ramaphosa seems to have been aware of a traditional organizational cliché that, 'what gets rewarded, gets done'. He foresaw that the mining industry could offer rewards to employees, such as acceptable status and positions, and that this would get people to perform well. As a result, there would be high productivity as empowerment prevails.

Courage and risk taking seem to be essential elements of a corporate culture. The absence of courage can therefore freeze the business because people would take extra efforts to avoid

responsibility. Business leaders should be willing to take risks and initiate change. To this end, Draft and Lengel (1998:156) say the following:

Courageous leadership means championing change in the form of new ideas, products, procedures or improvement. At its hardest, courageous leadership means being maverick, pursuing a guerrilla warfare, dismantling the system, perhaps creating a new culture or new paradigm.

This implies that a courageous leader does whatever it takes to help organizations grow and improve.

Woza Network (1995) indicates that Cyril Ramaphosa played a central role in the formation of the Congress of South African Trade Unions (COSATU) in 1985. He had to organize and facilitate talks between unions opposed to apartheid and committed to a non-racial, non-sexist and democratic South Africa. A COSATU background document, (COSATU,1998) indicates that at the launch, less than half a million workers were represented, but currently COSATU represents more than two million workers. Among the successes of COSATU are that it won wage increments above the inflation rate, the labour relations act was amended, more rights for workers were secured, and May day has been recognized as a public holiday. The Basic Conditions of Employment Act was one of the major victories of COSATU.

It seems Ramaphosa imagined something for South African workers that went beyond the ordinary, especially during the apartheid era, something far beyond what others might have thought possible. In other words, he envisioned the future. He imagined great things that lie ahead. With reference to vision, Kouzes and Posner (1997: 97) say the following:

Visions are about possibilities, about desired futures, they are ideals, standards of excellence. As such, they are expressions of optimism and hope. A mode of thinking based on visions opens one up to considering possibilities not simply probabilities ...

What it means to leaders in business today is that, to envision the future, they must be able to create mental images. Just as architects make drawings, and engineers build models, leaders in business should find ways of giving expression to their hopes for the future. They ought to be able to sense the purpose in others by listening to them and taking their advice. By doing so, they will be developing a deep understanding of collective yearnings.

Gevisser (1996) made the following remark about Cyril Ramaphosa and his initiation of COSATU: "*Creating a mass-based labour movement in a repressive society, negotiating*

settlement out of the impossible: this man clearly likes the pioneer image." It is true that he is a pioneer, like explorers preparing for their first voyage, Ramaphosa could only dream because there had been no previous experience in South Africa with regard to a confederation of unions. Business leaders likewise should assume that anything is possible and this belief is likely to sustain them through difficult times.

Cyril Ramaphosa also played a crucial role in the negotiations with the former South African regime to bring about a peaceful end to apartheid and steer the country toward the first democratic elections. He was the chairman of the Constitutional Assembly. Woza Network (1995) describes Ramaphosa as a widely respected, skilful and formidable negotiator and strategist. He had the task of unifying an entire South African population, with its diverse backgrounds, anxieties and goals. He emerged as an effective direct leader, one who was able to reactivate beliefs and values that had been dormant in South Africa for many years.

In business, leaders who foster collaboration are more likely to be seen as personally credible than those who promote competition between members of the same organization. Kouzes and Posner (1997:154) describe such leadership as follows:

World-class performances are not possible unless there is a strong sense of shared creation and shared responsibility. Central to the process is a leader who can skilfully:

- *develop corporate goals,*
- *seek integrative solutions*
- *build trusting relationships.*

All these Cyril Ramaphosa has demonstrated in his leadership style.

When Ramaphosa was asked why he was going for the corporate world rather than pursuing politics, his answer was "*The times have moved on. Things have changed. I have started focusing my attention on another challenge that is more overarching. I want to be one of the pioneers, traversing uncharted waters.*" Gevisser (1996)

Indeed he did go out to define the South Africa nation, perhaps for the first time in South Africa, in terms of 'business' and for that matter in terms of giant national and international corporations. He urged the government to implement legislation to boost the black economic empowerment and spread wealth equitably. He headed the commission that prepared a bill

called the Black Empowerment Act. A communication network (Reuters cited in Network, 2001) quotes him as saying:

If we do not [boost black economic empowerment], this country in ten years is likely to be a country where there will be a backlash. We do not want to end up in a situation like the one in Zimbabwe, where 20 years [after independence] we say if only we had done this and this at an earlier stage.

Business leaders must venture out. They should be involved in some kind of challenge, which must involve a change in the status quo. They must involve in one way or another all those who must live with the results of the change. They must enable others to act. They have to go first and set an example, and build commitment through their actions. Ramaphosa did all these by venturing into business himself. He is not only an expert in organizing and directing complex industrial organizations, but also directs important and dynamic businesses in South Africa, and in the world. He has modelled the way and he has stood up for his beliefs of black economic empowerment. It is part of leadership to show that one can do and win.

Cyril Ramaphosa's leadership principles can profoundly influence other leaders, particularly in business, to be the best for a leadership role. If leaders could observe how he had built his reputation, maintained his reputation, proved his reputation, earned his reputation and is still living up to his reputation, they would be headhunted because they would have marked themselves out for success. Cyril is not the only contemporary leader who could restore hope and inject a sense of meaning into the role of leadership. Certainly there are many of his calibre, those who value people and who initiate and sustain honesty, openness and trust. These leaders are found in many contexts, be it social, political, or economic, but their role is to initiate the desired change in the interests of their followers. They exert influence 'with', not 'over' those they lead.

This calibre of leaders may emerge even from the field of education because education per se is a contributor to the economic growth and it is dependent on economic growth as well. One such leader with qualities that can influence positive results in the business sphere is Anthony Malefetsane Sets'abi, who is an educationist. The imbalance between education and other sectors of the economy may result in social unrest, hence leadership in education can adequately demonstrate principles that could be adapted to promote business empowerment and productivity. In the next section we will find out more about this optimal ambassador for the discipline of Adult and Continuing Life Time education in Lesotho. Sets'abi is a powerful

direct leader who has promoted and embodied the entity of educationist within and beyond the educational domain. He challenged stereotypes about age, and advocated that older individuals are capable of learning and adapting to change. Sets'abi is also a prominent figure across the academy and in the broader society in Lesotho.

2.4.10 Anthony Malefetsane Sets'abi: A brief history

A.M. Sets'abi was born in Kolonyama, Lesotho on January 5th, 1936. He has a B.A. Administration and Economics degree from the University of Botswana, Lesotho and Swaziland, a Social Leadership diploma from St. Francis Xavier University, an M.A. in Public and international Affairs from the University of Colorado's Economics Institute, and an LLD, (h.c.) from St. Francis Xavier University.

Sets'abi is a famous and much honoured figure in Lesotho's public education who has published a number of books, particularly on Adult Education. He has also published a number of journals, co-authored some books, edited several books, and written a number of monographs and various technical reports. He is a member of numerous professional societies in Lesotho, in Africa and beyond Africa and in most of these societies he has been either a member of the Executive Council, a chairman, co-founder or Director. He is a veteran of many campus and national debates, and is widely esteemed as proponent of Adult and Continuing Education and a certain kind of philosophically grounded liberal education. As an educationist, he pioneered and promoted the philosophy for organized non-formal adult education in Lesotho, the main goal of which was to promote economic development among people through cooperatives.

The underlying principles of this initiative were derived from the philosophy of development practised by the Antagonish movement. Ntimo-Makara (1996) describes this philosophy as one developed by the Coady International Institute in Education and Development. This institute was founded by the St Francis Xavier University, which is based at the Roman Catholic diocese of Antigonish at Nova Scotia in Canada. The priest-professors and the clergy were concerned with the severe economic and social conditions that affected people, and the university was not playing a major role to help those people. As a result, a dynamic department which was assigned responsibility for promoting the socio-economic welfare of the people was developed, and a dynamic programme for adult education and development was implemented. Ntimo-Makara (1996:92) says the following:

The main focus of this programme was to facilitate grass-roots development through economic cooperation. It emphasized social reform that would enable ordinary people to identify and study their own problems and find power through cooperative action to solve them.

Sets'abi (1987:18) says that among other factors, this strategy for social development was further influenced by the emergence of liberal theology in Latin America which highlighted the need for an ethical interpretation of developmental problems and their solution. This institution is where A.M. Sets'abi received the training that changed his world view.

His studies at Canada's St. Francis Xavier University gave him a worldliness and a liveliness of spirit that he might otherwise never have achieved. When he returned to Lesotho, he brought with him the same excitement and experience that surrounded him at St. Francis Xavier. His early work showed a flurry of innovations that caught the imagination of those interested in education. The philosophy of adult and continuing education became his central contribution to the debate about the mission of the Lesotho-based University of Botswana, Lesotho and Swaziland, where he was a lecturer.

One is inclined to believe that Sets'abi's ideas certainly did not please everyone. Some might have been satisfied with the status quo or might have been reluctant to reorient the prevailing practices radically. Some surely must have admired his vision in the abstract, but might have thought his proposals impractical or financially unsustainable. Sets'abi's recommended version of the university's mission was grounded in the conviction that education should focus sharply on the socio-economic life of the people in the society served by the University, and that this would produce an educated citizenry that could be enlisted to serve the public good.

As a result of his efforts, the Institute of Extra Mural Studies (IEMS) of the University of Botswana, Lesotho and Swaziland was established in 1962. This was considered a special kind of institution, with appeal to a particular sector of the population. Setsa'bi was appointed the director of the institute. He is one of the leaders who preside over their organizations with personal authority and personal vision, and who speak well to the nation. As has been noted he is admired throughout the country as an articulate and convincing spokesman for non-formal education.

The list of achievements by IEMS is very impressive. To mention but a few: IEMS's extension campus is in place, as well as study centres at strategic places throughout the

country. There are departments such as labour studies, business training, a media centre, part-time university degree studies, a community centre, project development and short courses. Some of the victories of IEMS, according to Sets'abi (1987), are: cooperative housing projects, village road building, tree planting, dam constructions, a water supply development programme, organization of the Lesotho labour force, practical instructions for small scale entrepreneurs, training for community development, and promotion of research on non-formal educational needs. Sets'abi seems to have achieved a lot within a relatively short time. Let us find out about the leadership behavioural theory that could be used to explain his leadership behaviour. The **Cognitive Resource** theory of leadership seems to be the one fit to describe his behaviour.

2.4.11 The Relevance of the Cognitive Resource theory of leadership behaviour to Sets'abi's leadership behaviour

Yukl (1989:198) says that the Cognitive Resource theory of leadership behaviour examines the conditions under which cognitive resources such as the intelligence, experience and technical expertise of the leader are related to group performance. As it will be observed, Sets'abi has expertise in education and cooperatives and he has been very much involved in the two disciplines. Experience and expertise are very important in this theory. It proposes that the ability of the leader contributes to the group performance, especially if the leader is directive. Sets'abi was directive in his leadership activities. The branch of learning he initiated was new and therefore he had to direct the people, but at the same time he let them come up with their needs and aspirations and participate in the decision-making process. He had to model the way, to set an example and build commitment through examples. This theory assumes that intelligent leaders devise better plans and action strategies for doing the work, and that these plans and decisions will be communicated to the subordinates through directive behaviour. Sets'abi communicated effectively with his constituencies, and made sure that the people he dealt with were 'in the know'. This made people feel strongly committed to the goals that were set. In the next section we will look at how Sets'abi's leadership principles could be used to improve business.

2.4.12 The Relevance of Sets'abi's leadership style to business today

Sets'abi's leadership principles indicate that leadership is not only about competencies such as trust, vision, character, exemplary attributes and capabilities, but that these competencies should be connected with desirable results. This suggests that leaders must strive for

excellence in both terms; they must demonstrate attributes and achieve results. Leaders exhibiting attributes without results seem to be failing to deliver. On the other hand, leaders who get results but lack attributes seem to be achieving without knowing why. In Sets'abi's case, it appears that his attention focused both on what to accomplish and how to accomplish it. He exhibited concern for results.

Sets'abi leadership principles can influence leaders in business. Leaders in business can modify their behaviours to focus better on the results, and take charge of their own leadership development to become more effective leaders. His efforts increased the socio-economic mobility and status of the marginalized grass-roots people in Lesotho. His goal of individual mobility provided individuals with opportunities to better their positions in society and to earn a new status through education. Sets'abi focused on results in whatever activity he undertook. In business, this implies that leaders need absolute focus on the results if they are aspiring to a high level of productivity. They must define clearly the focused results required for their organizations to succeed.

Through his leadership as the director of IEMS, Sets'abi increased the tempo of the institution. Things were done more rapidly, and within a short space of time there were a number of accomplishments recognized by the institution. To mention but a few, as indicated by Sets'abi (1987:146):

- *Pioneering role for the establishment of Lesotho's government department of community development, later upgraded to the level of Ministry of cooperatives and rural development*
- *Establishment of a credit union movement in Lesotho*
- *Establishment of Lesotho's credit union scheme for agriculture (LECUSA)*
- *Establishment of wholesale of cooperatives*
- *Establishment of cooperative housing projects*
- *Establishment of part-time university study opportunities*
- *Establishment of women's development organizations*
- *Training of the extension services personnel*
- *Establishment of the Lesotho Cooperatives College.*

It is a proven fact that increasing speed in business can cut costs. Cutting the time attached to any task can eliminate extraneous activities. Business leaders should therefore set a fast pace and their assignments on time. This can stimulate similar dedication on the part of their followers.

Bringing the university face to face with the needs of the people and their communities helped the university to generate ideas that have impact. New ideas in the form of innovations generated from the university were shared throughout the communities in Lesotho. Thus a learning culture was created. In business, leaders who want to create their organizations around learning, need to encourage experimentation and search for new ideas. They must work to reduce fear of failure. They ought to facilitate dialogue on ideas and share the knowledge. By so doing they would be ensuring that their organizations have the capabilities required to reach the set goals.

Growing organizations often grow by selling their existing products or services in new markets. Geographic growth can take place within a country or globally. Sets'abi as director of IEMS created this institution in such a way that it is boundaryless country-wide. The institution has fully functioning regional centres. This was done to ensure that every part of Lesotho has access to the community education offered by the university. According to Sets'abi (1987:139); *"Regional centres facilitate the delivery of instruction from on-going campus programmes."*

Likewise, business leaders have to create boundaryless organizations to ensure wide-spread sharing of information, delegation and authority. This would encourage collaboration rather than a competition among the staff, flexibility rather than a territorial mentality, and sharing rather than hoarding. Ulrich, Zenger and Wood (1999:146) say the following with regard to organizational growth:

For many firms world-wide, the need for global growth has become a given for entering new markets ... Selecting which market to serve, learning to adapt products and services to those markets ... and sharing information across the globe have become not only accepted practices ... Executives today must position their work in global terms or have a good reason why they are not doing so . The only thing they cannot afford to do is to fail to think it.

2.4.13 Conclusion

The four leaders discussed above have leadership approaches that are parallel, yet each one is distinguished by a particular style that addresses identity, a style that is inclusive, that encourages people to think of themselves as part of a broader community. These styles of leadership brought about significant changes in large heterogeneous groups. These leaders all embodied their styles of leadership and though they were/are not saintly, yet they had exemplary lives, which is why they were/are appreciated. They did not use their power and their pulpit to turn individuals against one another, but rather adopted a pro-social and unifying perspective. Theirs were morally desirable forms of leadership.

When leaders succeed it is usually because they have created something different in their organizations. Most of the differences show up in how the individuals think, and what they do. Other differences show in organizations themselves, in the way expectations are set and results produced. An African leadership paradigm can be '**something different**' that leaders might adopt in business if they want to succeed. Let us look at the influence of an African leadership paradigm as '**something different**' in business. This would help clarify the challenges and obligations leaders adopting this paradigm have to face if they are to realize their strategic future goals in their businesses.

CHAPTER THREE:

PHILOSOPHICAL INFLUENCES OF AN AFRICAN LEADERSHIP PARADIGM ON BUSINESS

In this chapter a general philosophy of an African leadership paradigm (ALP) for business in society is going to be discussed. The relationship between business and social, political and economic environments, as well as the influences of an ALP on these environments, will be analysed. The myth of amoral business will be falsified. Amoral business is driven by commercial and technical values only, that is, through values that demand efficient and skilled operations only. It lacks moral values, as when business declares its policy to be responsible or fulfilling its duty to produce wholesome or safe products safely.

In this chapter it will be indicated that business is driven by values and that an ALP advocates specific values. Businesses adopting it would have a moral responsibility to the environment which it shares with the rest of society. Certain human goods that are realized as a result of an ALP will be examined. The following are examples of these goods: primacy of individual employees, business addressing people's economic problems, productivity and empowerment influencing changes in social institutions, and abundant life for everyone in society.

3.1 PRIMACY OF INDIVIDUAL EMPLOYEES

Business is operated by individuals. Employees are a collection of individuals, each with his/her own value, and hence should be respected for that. The primacy of individual employees therefore means and respecting and valuing the individuals working in a business. This would help leaders who have adopted an ALP to customize the employee relationship, which in turn would increase employee commitment. Human energy is to be an important resource in any business because most of the time employees are expected to use their energy positively and make a maximum contribution to the goals of the business. It is important therefore to value individual employees by empowering them, thus developing their whole being.

An African leadership paradigm would enhance business leaders' effectiveness and their understanding of their employees. With this understanding they would be able to interpret changing conditions in the world of business and translate these changes into useful actions for their employees. Business leaders are responsible for the employees, they hire them and provide conditions of service. In hiring the workers, leaders have an obligation to fair employment practices like equitable guidelines and not discriminating on the basis of sex,

race, religion or other non-job-related characteristics. In return, employees are responsible for doing the job for which they are hired.

Actions by the employees should be managed, and an ALP would help leaders in business design performance management strategies because leaders themselves would be setting standards. an ALP encourages setting examples that employees follow, and in so doing leaders build employee value. When stating the importance attaching value to the people, (Goldsmith and Clutterbuck, 1984, cited in Donaldson, 1992) say:

The integrity factor guides the thinking throughout the organization, establishing high moral norms that provide automatic responses to ethical problems, and making top management intervention rare. The reverse side of the coin is that all those audiences especially employees ... tend to return the compliment, treating the company with the integrity it demands of them ...

It seems therefore that valuing employees is the bedrock of any business, and the essence of the business' philosophy for achieving success. This is so because employees in such businesses would have a sense of common direction and guidelines for their day-to-day behaviour. One can conclude that the primacy of individual employees is the formula for success because employees in such businesses can identify, embrace and act on the values of the business.

Business values such as quality of service, dedication, good standards, competitive edge, responsibility are realities and part of the everyday existence of the business. These values usually derive from profound concerns that are raised about the business prospects in the future. Donaldson (1992:4) says the following with regard to the values of employees:

People can, and differ as to which values they prefer to have realized. What is a valued state of practice for one person can easily be detested by others. This does not mean that reconciliation is impossible or that there can never be justification for enforcing compliance with a particular set of goals.

This indicates that valuing diversity in employees is very important. In order that diverse employees grow, explore, produce and solve problems, the business should operate on flatter forms of organizations which are advocated by an ALP. The flatter organizational structure would help employees to develop networking relations with one another. Traditional pyramid bureaucratic structures that rely on hierarchy for order and conformity are not suitable for an

ALP. As a result of a flatter structure, team-based decision-making, production and accountability as well as interdependence are likely to prevail.

A flatter business structure encourages decentralization of authority and force employees to be more responsible for their organization. It eliminates close supervision because people would be empowered. Everybody would believe in the ability of others to do the right thing for the good of the entire company. Nemerowicz and Rosi (1999:42) say the following in this regard:

In order to be effective decision-makers and informed risk-takers, employees at all positions within the company need access ... in addition to information, the importance of communication skills of listening is underscored to ensure that ideas and needs are heard and responded to . Managers are advised to unleash the workers: set free your employees. energize others, liberate your employees, give people voice and responsibility ...

The question one could ask is how can leaders can do all these things. The answer is by building employee capability, that is, increasing the skills, ability and motivation of each individual employee in his/her position. This is encouraged by an ALP.

Ulrich et al (1999) have identified 'six Bs' as alternative ways of building employee capability. They are: *Buy, Build, Benchmark, Borrow, Bounce and Bind*. The **buy** strategy entails going outside of the business for new people who are more talented than the current employees. The current employees must understudy the new ones. It is suggested that this should happen when the acquired talent is so qualified that the other employees would feel delighted with the hire. The **build** strategy is used to invest in the development of the current workforce through training, which helps them to find new ways of thinking about and doing their work. The **benchmark** technique entails sending front-line people and executives to visit other organizations that excel in a given work process. This would enable targeted employees to see how other companies do business. It is an eye-opening experience. The **borrow** strategy is the use of consultants to bring new ideas, frameworks and tools to strengthen the organization. It is argued that consultants could bring in fresh perspectives which are less biased. This could happen if they (i.e. consultants) are used efficiently. The **bounce** approach involves leaders removing individuals who fail to perform up to standards. The authors say that the business should have clearly defined standards and expectations so that both those leaving and those staying understand why. This suggests that this procedure

for getting rid of the unproductive or removing marginal talent as a means of increasing human capital must be fair and equitable and meet all legal requirements. Regarding the **bind** strategy, the authors say that it concentrates on retaining good employees. This technique advocates that success require consistency. Retaining workers who already have a vision about the course the business is taking is very important.

An ALP would enable leaders to employ these six strategies accordingly because an ALP is, pro pluralism. Pluralism is a value-neutral concept that seeks to describe 'the many', where differences are valued and utilized productively. An ALP recognizes the democratic values of individual employees. It honours individuals as endowed with rights but while it puts emphasis on individual rights, it does so in the context of and for the sake of collective activity.

With the adoption of an ALP, human goods are woven into business strategy and its implementation. Leaders who adopt an ALP would not only motivate with incentives, money or external goods, but would be more discerning. They would be able to motivate with a natural appeal to knowledge, meaning of work, prospects of learning techniques, and with the potential for self-determination. If an ALP could enable leaders to do all these, then it can help business to address people's problems. Let us see how this can be done.

3.2 BUSINESS ADDRESSING PEOPLE'S ECONOMIC PROBLEMS

Business is not an isolated entity working to meet the single societal function of economic production, but is integrated with the whole of society and have effects on people's problems. Business draws its human and material resources from the society, it produces goods and services for use by the people and it emits waste in the environment it shares with society, therefore it is obliged to abide by societal values. Relative to this view, Wartic and Wood (1998:71) say the following:

... business is society's economic institution serving society's functional need for production and distribution of goods and services ... Society grants legitimacy to business ... in exchange for these rights, business therefore has a responsibility to society to perform functions allocated to it for the benefit of the society.

An African leadership paradigm advocates for a service economy. This implies that business should be people-focused and people-driven. It allows people to benefit from services being delivered by business. This is a result of the tight links between business and people. Businesses adopting an ALP possibly would show how people and business are interwoven,

and how varying interests with give and take can lead to a win-win situation between both people and the business. People can affect business revenue because they have economic power. They are contributors to business growth, yet they are dependent on it. On the other hand, business has moral a obligation not to harm those whom it affects. In other words, business has an obligation to people for the safety of its products. People are therefore primary stakeholders in business, and such have varying interests in a business. They hope to gain from the business, and they fear to be harmed because of its products or services.

Business also has a moral responsibility for its location, that is, the opening and the closing of business in the community affect not only its workers, but also affect a community in question. The opening and closing of a business can affect people in a positive or negative manner. For example the opening of a business can cause the community to add to its social services and increase personnel like fire-men and police. Developers may build houses as a result of increased employment, and schools may also be built to educate the children of the workers. It is true that business does not ask for this to happen, but it expects that its workers will be provided with housing and services in response to the market demand. Therefore in opening and closing business has a moral obligation to minimize harm through appropriate entry and exit strategies. De George (1995:133) says the following about the moral obligation of business:

A firm that wishes to operate morally will establish channels and procedures that encourage and facilitate ethical action on the part of al members of the firm. It will establish channels and procedures up, down and laterally. It will develop input lines whereby employees, consumers, stakeholders and public make known their concerns, demands and perceptions of the firm's legitimate responsibilities

...

Each business has its own unique responsibilities because of the type of business it is, and how it conducts itself. Nevertheless, no matter what type it is, it should involve itself in solving people's economic problems. For example, an automobile manufacturer should necessarily be concerned with public issues such as technical standards for auto safety, energy conservation policy, driver education programmes and public funding for road maintenance. These issues are directly related to his business of producing cars. A bank would necessarily be concerned with issues such as economic development and discriminatory lending practices. while a chemical distributor would be concerned with issues

such as environmental pollution, product safety and product labelling. This would be primary involvement of business with people.

On a secondary level of involvement, the automobile manufacturer would be concerned with issues, such as public transport and trade restrictions on petrol. These issues though not directly related to his business's primary economic function, are related to his business being able to fulfil its objectives. Some of these issues may seem far removed from auto making but could fall within the business' public responsibility. For example, the business might need a literate workforce and therefore would be involved in adult literacy programmes, or might even sponsor high school drug and alcohol education programmes hoping to contribute to drug-free workplaces.

People can come to trust a business that delivers services according to well-designed plans. The business that wants people to become regular patrons therefore has to be competent in terms of convenience. Thus to attract people, a business should embrace a social course that is important to people. People would value their ties to the business and develop working relationships with the business.

Business leaders who adopt an ALP should bring special skills to their work that they use on people's behalf to their work and people would probably value these skills. An ALP advocates for a unique and different business model than that of their competitors. The business must have appeal to people, it should offer something better of higher quality. ALP is also on favour of a common approach to productivity because it is based on values. Through an ALP a business would create values in the form of goods, services and employment. Thus the business would be ethical. In order that the business could be said to be ethical, it should have efficiency values, values of prudence, and ethical values. It should put high value on people, it should be future oriented and have long-range goals for the betterment of people's economic conditions.

The way business addresses people's economic conditions is determined mostly by the economic contexts in which it operates. These contexts entail ideologies or collections of values oriented towards structuring economic activity. For example, if a business is established in a purely capitalistic economic context, the ideology would be that people's material wants and needs are to be satisfied by privately owned producers and vendors operating in a free market of exchange, while pure communism would hold the idea that people's material resources are to be produced according to people's abilities and distributed

according to their needs. A socialist context, on the other hand, would recognize the need for small entrepreneurial ventures to operate together with big business, but would advocate for a centrally planned economy.

From all the narrative above, one can come to the conclusion that business really does address people's economic conditions because of the fact that it is embedded in an environment consisting of several social sectors, of which the economy is one. As business changes people's economic conditions, people's social character changes as well. They adapt themselves to new social conditions and accept the new mode of life; they therefore act according to expectations and attempt to maintain the status quo. Thus they become self-assured citizens by being self-sustaining. They become productive because they are empowered. We will now look at how productivity and empowerment can also influence changes in social institutions, such as government, business and public institutions.

3.3 PRODUCTIVITY AND EMPOWERMENT INFLUENCING CHANGES IN BUSINESS, GOVERNMENT AND PUBLIC INSTITUTIONS

Wartic and Wood (1998:22) describe an institution as an on-going organized human activity that has fundamental societal purposes. In this section it is going to be argued that productivity and empowerment can increase the capability of social institutions such as public, government and business institutions, and that an African leadership paradigm as a wealth-creating approach would enable these institutions to respond flexibly to changes.

Public institutions such as family system and educational institutions serve the interests of affiliation and socialization, and they determine to a great extent how new entrants to the labour force would be in finding jobs. For example, because of productivity and empowerment, abundant wealth would be created and as a result education levels would be high because there would be enough resources to devise new educational programmes. The education system would be change-oriented with a goal to improvement. This change would be influenced by the new leadership paradigm that advocates for relationships among people and access to resources.

In the context of ALP, educational programmes would again be holistic in approach, that is, they would take the whole person and institution into account so that they both produce good results. Thus the individual would be liberated from low levels of performance and unproductiveness. Nenerowicz and Rosi (1997:49) outline the outcomes of people who are liberally educated as follows:

- *Individual personal fulfilment*
- *Development of creativity*
- *Appreciation for culture and historical differences and commonalities*
- *Tolerance for ambiguity and change*
- *Civic responsibility*
- *Ability to analyse and synthesize information*
- *Proficiency in oral and written communication.*

It is evident that the kind of education needed to liberate people is not formal, bookish, examination-ridden, out of step with life's needs and producing increasing numbers of misfits with unrealistic expectations, but rather the kind that would prepare people for engaging in productive activities. Castle (1972:76) says the following with regard to wrong education:

The wrong sorts of education can become more wasteful of human resources than little. But more than this, imbalances in educational provision and mistaken development in the education sector can undermine important developments in other sectors ...

As people get empowered and productivity rates escalate, people's understanding and commitment would increase as well. They would be open and frank, and would consult where they lack knowledge and would be able to assess situations on the basis of factual information. People would recognize the need for change, specifically change towards more integrated and inclusive leadership. This feeling for change would involve them in new ways of thinking and doing things. For example, people would realize that no other phenomenon casts a darker shadow on prospects of development than a high rate of population growth, and that overpopulation and poverty go hand in hand. They would also realize that high population growth rates increase the demand for education, and that increased expenditure on education would create strains on local and national budgets. Unless the country can accommodate this demand, education quality would diminish. Thus the quality of the next generation would be jeopardized. This kind of situation would affect the assimilation of future generations into the work force because low-quality education tends to raise people who drop out of school, thus diminishing the number of new entrants to the labour force.

Through education as a social institution, people would attempt to slow the rate of population, and this would have effects on new entrants to the labour force. Low fertility rates would decrease the number of people dependent on the earnings of individual workers and hence boost living standards. In turn, it would make it easier for the country to increase its capital and as a result be able to absorb new labour entrants. Again a lower fertility rate would free women to enter the labour market.

Today governments exist in a global context characterized by growth in industrial countries, high real exchange rates, the collapse of private lending to any developing countries, declining real commodity prices as well as massive movements in exchange rates. These and other aspects make adjustments to globalisation necessary, particularly for the highly indebted countries like Lesotho. As people get empowered through the adoption of an ALP, they would start to freely trade their output, information and knowledge. They would go for systems that allow trade to occur easily and quickly without hindrance. This implies that government as one of the social institutions should define and enforce the rules of the 'productivity game' because it is its role to structure society and legitimise the rules. Empowerment and productivity would influence the revision of inappropriate domestic policies that make it difficult to adjust to external circumstances.

Lesotho would have to undertake extensive programmes to reallocate resources more efficiently and structure its economy towards greater responsiveness to globalisation. Reallocation of resources would maximize employment opportunities over the long term. It is true that there would be short-term unemployment and job loss during the transition period, but the long-term advantage of such policies cannot be overlooked. Morgan (1998:5) says the following relative to this point of view:

The bottom line is that the better the company's relative productivity, the greater will be its competitive advantage which will in turn lead to that company having a greater share of the market. In due course a greater market share will lead to expansion of the company, and more jobs which will in turn contribute to the economic growth of the country.

This indicates that wealth creation has to be decentralized through privatisation which would allow people to try lots of ideas and have freedom as well as incentives to adjust to each other's best ideas and successes. The policy-makers would have to provide workers with

work-related and job-search skills that would allow people to move quickly into newly competitive sectors.

As indicated previously, business institutions would also be influenced by productivity and empowerment that could be realized through the adoption of an ALP. Business institutions are composed of activities primarily intended to convert inputs into outputs which provide people with their material wants. As economic policy reforms are implemented to promote trade liberalization, economic growth would also be stimulated. Increased external competition would oblige business to reallocate resources more efficiently, thus increasing productivity and leading to economic growth.

Competition with the outside world would stimulate efficiency in resource allocation and use. As productivity increases and people become empowered, the economic environment would have a positive effect on employment. More jobs would either be created or shifted to more productive sectors. Privatisation, which at its core embraces the free flow of work, knowledge and wealth, would in turn encourage advances of technology which would help people to rebel against standardized thinking and conformity. Their perception of reality would shift.

Unlike the traditional division of labour in which one person engages in one set of specialized repetitive tasks, technology would need multiskilled individuals that produce whole products. Technology would in turn have effects on employment and skills. Business would have to adopt job security provisions whereby labour is treated as fixed resource in production. This implies that business would have to invest in skill formation in order to make the work force ready to adapt to new technology, power, ability, intelligence and willingness to produce more, hence people would become more empowered. This indicates that productivity and empowerment are segments of a prosperity circle of wealth-creating activities. It is evident that both productivity and empowerment build on economic and social conditions that contribute to the fullness of life and human dignity. They free people and institutions from economic pressures. They unleash enormous positive powers to a win-win situation. Thus productivity and empowerment lead to abundant life for everyone in society. Let us discover how they do this.

3.4 ABUNDANT LIFE FOR EVERYONE IN THE SOCIETY

Carte (1999:4) has written the following:

Imagine a society made up of thousands of these organizations or communities all interconnected through information ... with a shared purpose of helping other people. The communities are overlapped and chaotically interconnected and intertwined to form a seamless, ordered and interdependent global society. Individuals act locally while thinking globally ...

This could be the situation in Lesotho if business leaders were to adopt an ALP. This paradigm allows for collaborative partnerships. It advocates for team work whereby all teams are interdependent. This paradigm is pro customer-focused business, in which the more the business cares for people, the more financial success it has because it would be receiving money based on the value it adds to people. This is a win-win situation because people would also thrive economically as they would have access to unlimited opportunities and income potential.

Lesotho's businesses have operated from a win-lose competitive paradigm, with wealth creation driving people apart because they are competing for scarce resources. Survival of the fittest is the norm of the day, especially in business. There have been too much greed, selfishness, fear of diversity and change as well as a mindset of conquer and control. An ALP would help create wealth by driving people towards helping one another, meeting each other's needs and becoming interdependent. Thus a new wealth-creating paradigm would be realized which would abolish the illusion of scarcity because collaboration within the companies would eliminate competition. People would learn by collaboration and produce collectively and create abundant wealth whereby all would win far more than they would if they were competing with one another within the same company.

An ALP would transform unhealthy dependencies and replace them with empowered and win/win norms based on caring and abundance. An ALP would bring a time of human awakening in Lesotho because people would have an opportunity to learn and grow, attain substantial wealth and contribute enormously to a sustainable society. An ALP would lead Lesotho to a new social order, propelled by the power of the whole nation participating, caring for others, sharing with others and at the same time exercising individual freedom. This paradigm would facilitate the process of delivering service to each individual and would empower those who have been on the losing side of the win-lose game for decades. With

expanded freedoms, empowerment would grow daily. Lesotho should therefore evolve out of the win-lose heritage lest it perishes. An ALP does not propose a utopia, but shows a perspective that would allow people to see what overwhelming opportunities are available. People ought to see those opportunities and prosper as a result.

As people get abundant wealth, they become fully empowered as proactive owners who are responsible for and in control of their lives and work, thus they develop. Development means change, and at the heart of the development process is people who must change and as a result the whole society would change. Sets'abi (1987:52) refers to the following steps in a model of social change:

- *Start with situational audit*
- *Arouse awareness about the situation*
- *Encourage people to acquire necessary relevant skills, knowledge and understanding which would give them confidence in order to participate fully in any development ...*

He could not be more correct because it seems today that the value that is added to people no longer comes through tangible things, but comes from knowledge, ideas, intellect and brain power. People who control knowledge seem to control wealth as well. For example, today hard assets do not determine the value of a business. When businesses buy other businesses, they pay far more than the value of the hard assets, the other portion of the costs being for the combined knowledge, value, brand equity and ideas in employees' heads. It would seem therefore that successful businesses are those that are 'learning organizations' and are emphasizing the transfer of knowledge. An ALP would probably help those who seek excellence in their business to achieve it if they embrace knowledge transfer as their thrust.

An ALP is needed to unleash the dormant abundant wealth in Lesotho. It would facilitate and encourage the free flow of trade because there would be a balance between social and economic freedoms. If people are wealthy but are severely restricted in what they can do and how they can do it, there could definitely be turmoil. This would occur because people would use their wealth and power to buy social freedoms. They would bribe, buy influence or pay to bend the laws. But on the other hand if people are allowed to do whatever they want, whenever they want and they do not have enough wealth, there could still be a turmoil. They would use their social freedoms to do whatever they want in order to obtain wealth, for example, they would steal or sell drugs. Relative to this issue, Nemerowicz and Rosi (1997:46) say: "*It is unsettling to speak of democratisation, humanization and empowerment*

while at the same time real people are losing their jobs and their lives are dramatically disrupted by economic dislocations ..."

In order that both people and business can thrive economically and have abundant wealth, they must help each other to win. They both should aspire towards a win-win wealth-creation system. This would probably not be an overnight change, rather it would evolve slowly, build momentum and various aspects would integrate and build on one another until the breakpoint is reached and evolution would continue. The old rules would no longer apply as they would have become counterproductive. Therefore Basotho people should not miss this turn off to the future lest there could be mass destruction, a fate that could be avoided by adopting an ALP.

In the next chapter we will look at a guiding model for future business in Lesotho, a model that would help set free the latent wealth in Lesotho.

CHAPTER FOUR:

GUIDING MODEL FOR FUTURE BUSINESS IN LESOTHO

4.1 LEADERSHIP

The current concept of leadership in Lesotho is not well suited to deliver all that is needed because it is defined by position and hierarchy. The position demands that leaders have to define purpose and solve the problems at hand. The communication between leaders and the followers is formal, prescribed by hierarchical rules of command, and control of information is the base of power. Consultation occurs only among certain positions and too much consultation is interpreted as a sign of the leader's inability to make decisions and lead. Strong leadership currently seems to rely on secrecy, deception and favouritism to accomplish goals.

Any leader in future business in Lesotho who wishes to be effective will have to acknowledge and attempt to deal realistically with long-term features of leadership. Leaders may differ from one another in the extent of their ambition and uniqueness of styles, but the ALP model would help them all to achieve success by enabling them to construct and convincingly communicate their vision, invest their energy in the building and maintenance of their organizations, direct leadership or find a way to achieve influence through direct means. Ulrich et al (1999:7) sum up what leaders need to do to achieve organizational success:

Leaders should not only build individual commitment but also organizational capacity ... Leaders need the ability to translate organizational direction into vision, into practice and purpose and into process ... it requires leaders who demonstrate at least five abilities: to build an organizational infrastructure, leverage diversity, deploy teams, design human resource systems and make change happen.

An ALP offers alternative conceptualisation and assumptions that would influence leaders. It advocates for leadership which is not dependent on position. Leadership is expected to manifest itself throughout the organization in relationships of people. Leaders and followers mentor, coach and learn together. Followers are active participants in the process, also shaping leadership. In this model leadership derives from basic human characteristics that people can learn, things such as creativity, curiosity, empathy and cooperation. Two way communication is vital with this model. The ALP model also campaigns for socially

responsible leadership, inclusive of many diverse people united by action towards the common good. People are involved in creating their own future and in solving problems to increase their well-being.

Those who will lead in Lesotho's business sector in future will have to be aware of and find ways of coping with new and often complex economic trends such as globalisation, deregulation and liberalization. These trends affect leadership. Therefore leaders will have to directly confront the new possibilities of the explosion of entities and concerns that transcend national boundaries. An ALP will enhance the qualities of these new leaders if they appreciate the principal issues that surround effective leadership, such as broad-based communication skills, inspiring people, broadening a sense of community, and distributing knowledge across the spectrum of members or the followers. An ALP is not a panacea but it would help leaders to understand these issues and the more they understand them, the less likely it is that irresponsible leadership can rise and prevail in the long run. Leaders who adopt an ALP would be less coercive, more empowering and able to achieve constructive ends.

Leadership according to an ALP neither implies exclusivity and hierarchy nor is it focused only on personality traits associated with those who are in positions defined by power. It is a human process to which everybody has access. This does not imply that everybody would be the leader, but people would understand the principles that underlie inclusive leadership and understand it to be a process that they have a right to and are expected to participate in. Leadership would also be understood to be a power to promote quality and promote the opportunity for people to define their common goals. Relative to this point, Kouzes and Posner (1997:31) say the following:

*If there is a clear and distinguishing feature of leading it is the destruction between mobilizing others **to do** and mobilizing others **to want to do**. People from positions of authority **can get others to do** something because of power they wield, but leaders **mobilize others to want to act** because of credibility they have. There are monumental differences between enlisting support and giving orders, between gaining commitment and commanding obedience ...*

This indicates that if improvements are to be made in the business in Lesotho, the current understanding of the concept of leadership must change.

Business leaders will have to enhance the productivity and empowerment of their members and departments and as a result the goods and services would be of high quality. Product and service quality are both important for the economic and competitive advantage of the business. Leaders will have to foster quality in people and in products because an ALP advocates for leadership that forges the common good within diversity. Therefore this implies that leaders in future business in Lesotho will have to be democratic. They will have to understand the necessity of participation in the process of leadership. The assumptions that have been prevailing in Lesotho about leadership have much to do with the lack of success of business in the country, and therefore must change. People have been used to looking for heroes and supermen to be leaders and they [i.e. people] choose to follow. But with an ALP, leadership is interactive; there is no hierarchical boundary between the leader and the followers, all engage in the leadership process.

The desired characteristics of leadership in future business in Lesotho would be shaped by social, political and economic challenges and therefore the future leaders will need to be prepared for understanding all about the contexts within which they will be operating. For example, each of them will have to be aware of and comfortable with his/her cultural and gender identity. This would help them appreciate the diversity that others will offer, and that the inability to provide the economic participation to all members of the organization will have devastating consequences for the survival of their businesses. They will have to encourage creativity and improvisation from all parts of their businesses and be aware that other members of their organizations are entitled to information. They will have to create open opportunities for members to participate, and ensure that technology is accessible to all of them so that they can be connected and hence feel empowered. Above all, future leaders will have to honour the dignity of individual human life.

O'Dell and Greyson (1998:85) say the following with regard to the accessibility of technology within the business:

It is no coincidence that technology has blossomed at the same time when knowledge is becoming recognized as the most valuable of the firm's assets. There is a powerful synergistic relationship between Knowledge Management [KM] and technology ... Technology has made it realistic to globally share the knowledge.

O'Dell and Greyson go on to indicate that the challenge that faces many executives is instituting cultural changes by giving up the notion that accumulating knowledge and

keeping it from others is the source of power. In modern organizations the most powerful individuals are those who inspire and lead by sharing. The authors emphasize that collaborative relationships enable implicit knowledge and high-value practices to be transferred. They argue that the profitability and viability of enterprise are directly related to the degree to which people are able to act intelligently in all situations. They are correct because it is witnessed today that advance in technology have profound effects on the nature of work. Technology has made it possible that complicated jobs can be done faster, thus maximizing the output and efficiency and realizing considerable growth in productivity.

From the discussions above it is evident that an ALP would help guide people through rapid social, organizational and technological changes. It would build a new model of leadership that relies on human values and ethical behaviour, and it would drive people to find and solve problems, identify their common good and seek information; thus they would be empowered and hence be more productive.

In the next section we will focus on the nature of productivity in the proposed guiding model of future Lesotho business.

4.2 PRODUCTIVITY

Productivity is usually defined as a relationship between input and output and time involved. It is also associated with efficiency and marketing. A range of subjects are included in the definition of productivity, SUCH AS: technologies, quality, management systems, production policies, industrial relations, organizational climate, quality of working life and even job skills. This indicates that there are a number of angles from which the concept of productivity can be discussed. For the purpose of the present discussion, attention is going to be focused on one most important factor, namely job skills as determinants of productivity.

Improving job skills in an organization seems to be a cornerstone of productivity because people who are trained use their skills in the course of their employment, and therefore improve their productivity. This implies that the quality of a country's work force is very important to economic growth and social development. The prime determinants of the quality of the work force are labour productivity or the value of the goods or services produced by workers, and the ability of workers to move across various sectors of the economy. Sturdivant (1981:1992) says the following with regard to the provision of advancement for workers within the company:

The development of wider opportunities for the advancement on all levels of an organization is also an indication of an increasingly open and democratic atmosphere in the company. Organizational democracy has been proposed as a solution for employees' dissatisfaction ...

This implies that an individual employee must have an opportunity to develop his skills and abilities, which would help him to assume increasingly significant and rewarding assignments. Minimal skills and high-order conceptual skills and theoretical knowledge should be imparted to workers at different levels.

Good leadership and flexibility are necessary for improved productivity, but equally important are skilled workers and technicians. These workers facilitate the adoption and use of new technologies, and they enhance the efficiency and quality of production. One can come to the conclusion that the higher the business labour productivity and the more flexible its work force, the better that business can acquire and adopt the technology needed to produce better quality goods and services. It is evident that productivity, flexibility and empowerment depend on the skills of the worker.

If Lesotho is to increase its productivity, it will have to embark on government-sponsored pre-employment vocational education and training programmes. The Lesotho government will have to be involved to compensate for the limited private training capacity in the country. At the moment training for productivity and employment in Lesotho is a private matter. Individuals acquire skills through apprenticeship or on-the-job training. Not only blacksmiths and carpenters have learned their trade in these ways but also for example, some of the teachers and accountants. This situation calls for the Lesotho government to supplement capital investment with investment in occupational skills training. The colonial policy that restricted the access of Basotho to skills training seems to be a relic of the past that has continued unquestioningly.

In Lesotho vocational graduates find it hard to find jobs and as a result, the quality of some vocational programmes has fallen. Vocational schools have become a second choice option for academically able students. Poor employment prospects have reduced motivation to enrol in the vocational schools. In these circumstances diversification of the curriculum appears to be a rational policy because it would induce a more positive stance towards vocational occupation. This implies that Lesotho's national policy of education will have to be revised. It will have to include, among others, systematic and well-planned programmes of vocational

education so as to enhance individual employability and reduce the mismatch between demand and supply of the skilled manpower in the country. Castle (1972:77) says the following with regard to this point of view: "... *But it is not enough to provide any type of education, academic or vocational, if there are no jobs at the end of it ...*"

Historically in Lesotho the government's role in training has been limited. This is witnessed in the government expenditure on vocational and technical training as reflected in a report by the World Bank (1995:101). The following table provides a break down of government expenditure on the various educational sectors.

Table 3: Per pupil allocation in recurrent education budget (1991/92)

Sub sector	Allocation (Rand)	As percent of total	Per pupil allocation (Rand)
• Primary	75,022,748	52.00	208
• Secondary	42,908,391	30.00	921
• Tech. & Voc	3,417,474	2.4	3513
• Tertiary	21,260,080	15.00	15,024
• Adult/non formal	220,936	0.01	-
• Administration	2,145,972	1.00	-
• Total	144,975,600	100.00	-

SOURCE: The World Bank (1995), adopted from the Education Sector Development Plan 19991/92-1995/96 Ministry of Education Lesotho.

Private training, especially by churches, has prevailed for a long time. This traditional private training has proved too limited in meeting broader skills needs associated with economic development. The Lesotho government will therefore have to emerge as a leading actor either in the provision of training, or the provision of finances for training, or the provision of supportive services for training. It will have to ensure to it that those training programmes are economically efficient. This would help the government or planners to balance the social benefit with the costs of training. Lesotho will therefore need to undertake sustained reform efforts to meet this challenge.

The effectiveness of skills training will depend primarily on the extent to which trained workers use their skills in employment. It will therefore be important for planners in Lesotho to see to it that workers acquire their skills in many different ways, meaning that the dynamics of employment in different sectors of the economy or different markets for skills should be taken into consideration when training is conducted. This demands that training be quite diverse in terms of form and process so that it meets the demands of the market for skills. Specialization according to different skill markets will be very important. Planners will have to develop programmes and policies that respond to market forces if Lesotho is to realize high rates of productivity.

It is not enough to provide workers with relevant skills only, the environment in which they work determines productivity as well. Let us see how the work the environment will have to be in future Lesotho business if Lesotho is to realize productivity and empowerment.

4.3 THE WORK ENVIRONMENT

A business with a competitive production system is one that has the best safety record because a series of activities designed to instruct employees on safety procedures are implemented and the lives of the employees are not at stake. This implies that employees are physically and psychologically safe, and therefore are able to participate effectively and efficiently in the production activities. Sturdivant (1981:221) says the following relative to this issue:

Effective handling of employee health and safety requires that management takes its investment in human resources just as seriously as it does its investment in other resources ...

Business leaders in Lesotho will have to develop a concern for worker safety and health if empowerment and productivity are to be realized. One of many workplace hazards which can inhibit productivity if not managed, is stress. For the discussion here the focus will be on stress management as a vital issue to be addressed if Lesotho is to succeed. Vogt and Murrell (1990:17) say the following on the crisis of stress in organizations:

At all levels in a complex and dynamic world is required a strong support system ... It is important for individuals to design their own support systems and coping mechanisms ... all such proactive responses to crises of stress provide not only coping skills but also an increased capacity to be empowered ... As power increases, more and higher levels of performance can be achieved, but such growth can occur only if coping and enhancing capacities are developed,

Stress in business will have to be a concern among leaders because of its negative impact on the effectiveness of the business. Employees who feel stressed would not be able to perform to their fullest potential, their health may be adversely affected and the productivity levels would therefore be lowered. Employees are likely to be confronted with stress generated by changing technologies, job insecurity, heavier work loads, longer working hours, high-pressure jobs, and family and personal problems. Moreover, there are non-work stressors such as crime, social change and domestic conflict. These also have a significant impact on employee well-being. It seems therefore that stress is a problem associated with all forms of work and demands placed on employees.

Business leaders will have to identify stressed employees and offer them access to experienced professional services so as to counter the potential impact of crises and disabling stress symptoms on personal well-being and occupational functioning. Preventing and resolving stress-related problems will definitely minimize their negative impact on efficient operations of the business and profit. Therefore business leaders will have to invest in the welfare of the employees and be concerned about the requirements of the labour force.

Accordingly the duty of business leaders is to take care of the health and safety of their employees. This should be an important item on Lesotho's business agenda. Davies (1999:44) says that stress produces negative effects on both organizations and employees. He goes on to explain that for the employee, the effects are three-fold: increased physical health problems, psychological stress and the resulting behavioural changes. Below are some of the symptoms Davies has identified under each category:

PSYCOLOGICAL SYMPTOMS OF WORK STRESS:

- *Anxiety, tension and irritability*
- *Feeling of frustration, anger and resentment*
- *Hypersensitiveness and hyperactivity*
- *Indecisiveness and forgetfulness*

PHYSICAL SYMPTOMS OF WORK STRESS:

- *Increased heart rate, high blood pressure, and cardiovascular disease*
- *Increased frequency of injuries and accidents*
- *Physical fatigue and chronic fatigue syndrome*

BEHAVIOURAL SYMPTOMS OF WORK STRESS:

- *Work avoidance and absenteeism*
- *Lowered performance and productivity*
- *Increased alcohol intake and drug abuse.*

The above symptoms indicate that stress results in the disorganization and disruption of normal business operations as well as lowered performance, and hence lowers the margins of profit. Therefore leaders in business will have to identify and manage the detrimental impact that stress is likely to have on both individual and organizational well-being. They will have to establish Employee Assistance Programmes (EAPs). Davies (1999:45) indicates that EAPs are mostly recognized in the governments of both Britain and the USA as major elements in an effective workplace policy. He indicates that health-related areas which have shown benefit from EAP provision include: reduction in absenteeism, sick pay and medical costs, use of medical insurance, accidents and injuries, and compensation claims and disability. (ILO, 1998) says the following in relation to this issue:

Escalating costs to public and private insurance systems of compensating workers who have employment due to disability are driving a search for strategies to keep in employment of such workers who can and want to work ...

This indicates that the establishment of EAPs is a cost-effective option, so leaders will have to devise their own EAPs in order to manage stress effectively. From the economic point of view it will be essential for business leaders in Lesotho to establish such EAPs because the businesses will have a lot to gain in terms of productivity.

As the health and safety of employees will have to be taken care of in future business in Lesotho, the same will have to apply with employment strategies. Let us see how employment will have to be approached in order to realize productivity and empowerment.

4.4 EMPLOYMENT

Business in Lesotho will need to assess their policies and practices with respect to recruitment: how much of a search is there as opposed to word of mouth? They will also have to assess their screening and testing procedures to determine whether or not the criteria and the standards are truly based on potential job performance. Promotions will have to be assessed in order to determine whether or not they are based on past performance and whether or not all eligible employees are given a fair chance to compete. If there appears be

to a need for a major improvement, then an affirmative action programme is inevitable. Leadership will have to see to it that the programme is not just mere tokenism. Sturdivant (1981:224) cites the following steps to develop an affirmative action programme:

1. *Issue equal employment policy and affirmative action commitment*
2. *Appoint a top official with responsibility and authority to direct and implement your programme*
3. *Publicize your policy and affirmative action commitment*
4. *Survey present minority and female employment by department and job classification*
5. *Develop goals and time-tables to improve utilization of minorities and females where their under utilization has been identified*
6. *Develop and implement specific programmes to achieve goals*
7. *Establish internal audit and reporting systems to monitor and evaluate performance in each aspect of the programme*
8. *Develop in-house community programmes.*

Leadership will have to be familiar with and supportive of not only affirmative action plans, but also needs in this area; for example proper treatment of women and the disabled people requires explicit business policies and action. Because of their unequal position in the labour market and their concentration in the most unstable forms of wage employment, women have proved especially vulnerable to lay-offs in Lesotho's business. For example, as the government of Lesotho embarked on a structural adjustment programme, most of the people who were retrenched were women because mostly they mostly do work that could be outsourced, such as typing, cleaning or making tea. Work discrimination in Lesotho not only affects women but disabled people as well. Disabled people are considered unable to do most of jobs and some employers find it personally distasteful or fear that it would be damaging to business to have disfigured or retarded employees around. Like women, the disabled people are often hired for low-skilled jobs. Therefore if Lesotho wants to increase its productivity and get people empowered, it will have to do away with discrimination in all forms because the practice does more harm than good to the economy of the country as it perpetuates poverty.

Other employment issues that will have to be addressed will be the problems of working women who are subjected to sexual harassment and aggressiveness by fellow male workers. A business should not only have explicit policies condemning these discriminatory practices, but a grievance procedure or ombudsman mechanism to which victims or witnesses of such practices may turn for protection and corrective action. It is only then that the tradition of discrimination would be eradicated. Gender would no longer be the power-base for male-dominated leadership in business. Vogt and Murrel (1990:9) say the following in relation to changing world-views within organizations:

As the world moves beyond the point of the industrial era, our notions of power will again be forced to change. These changes will probably occur first in work situations .. perhaps in two or three more generations our assumptions about power and competition in the work place and in society will be quite different as culture shifts from material concerns to broader issues about quality of life, spirituality of existence and human relationships

Affirmative action laws and guidelines will have important effects on the mechanism of hiring new employees. For example, limits will have to be placed on the amount and type of information that could be required on the job application form and on the other information that could be asked in an interview. Educational requirements will also have to be job-related. These processes would change the ways in which women and other vulnerable groups have been thought of, and the assumptions about what kind of people do certain jobs, as well as pre-conceived notions about the characteristics of executives and professionals.

The productive capacity of women specifically should be increased through affirmative action so as to raise their standard and status within the household. The release of women's potential is pivotal to breaking the cycle of poverty so that women can share fully in the benefits of development and the products of their labour. Explanations for the gender disparity are varied. One argument is that women have been under-represented in high positions in business because right from childhood their socialization has directed them away from activities of power. Another argument is that women are less ambitious than men, having internalised society's expectations that they are not suitable for any status rather than being domestic. There is also a view that women usually face a double day, balancing career and family responsibility.

The World Economy report (1990) indicates that historically in most cultures women have traditionally had little if any access to economic independence. This report goes on to indicate that despite women's vital responsibilities for production and reproduction, they remain most of the time at the periphery, unpaid in the informal sector where they have little job security and few benefits. The World Economy report says: *"Even in the paid labour force for most developed market economies, women receive substantially less pay than men for work of comparable worth."* The advancement of women and the achievement of equality between men and women are a matter of human rights and a condition for social justice and therefore should not be seen in isolation as a women's issue. These are pre-requisites for achieving economic stability.

In future, there are likely to be rising expectations regarding the openness of conduct of business in Lesotho as an ALP is adopted. Openness here refers to willingness to communicate honestly, maximizing opportunities for employees to participate in decisions especially those that affect their lives or roles in the business, and assuring employees of due process and protection of their rights. Let us see how representativeness and participation in decision making would have to be designed in future business in Lesotho.

4.5 STRATEGIC PLANNING

There are dilemmas that could face business in Lesotho with regard to planning: Should they adopt a planned method or 'just do it' approach or specific steps that the business should take? In order that Lesotho has successful well-managed businesses, leaders will have to develop strategic plans to guide their actions. Business will have to be designed to be creative and responsive in meeting challenges. Leaders will have to consider the influences that strategic planning will have on various aspects of business, for example, how strategic planning would affect people's roles and responsibilities, their skills, the way in which they are assessed and the criteria used, etc. They will have to consider how the plan would influence the structure of the business in terms of reporting lines, process of ownership and power-base. They will also have to consider how the plan will affect information systems, service level agreements, information flow and budget procedures.

It will be essential that social responsiveness of business be an integral part of the strategic planning because business policies and practices usually anticipate social consequences. It is for this reason that the ethical considerations of the business will have to be a priority as well in strategic planning. Syrrett and Hogg (1993:171) state that the ethical considerations for

business entail equity, which is basic fairness apart from established legal or human rights. They say that equity is not only limited to salary and pay considerations but may arise in the pricing discretion, business compensation practices and the means to attain them. According to the authors these 'rights' are ethical considerations for business as well, as they are about treatment to which a person has just claim. Another consideration that they mention is honesty, which relates to the integrity and truthfulness of business actions or policies. The last ethical consideration they mention is exercise of business power, which entails responsibility to contribute to the community, generation of public support for programmes, adherence to standards for the work place, as well as product and environmental safety.

The purpose of strategic planning for future business in Lesotho will have to be to achieve an optimal match between business and its environment. It is a known fact that the presence of business influences the nature of the surroundings in which it operates. This strategic match will be determined by the ability of the leaders to define missions, identify objectives, devise strategies and implement the strategies of their businesses. In spelling out a business mission, leaders will need to not only define the business product or services but also to provide its stakeholders with a sense of direction and purpose. The mission statement should define the business's commitment to good performance and its responsibility to its stakeholders. The business's objective must cover the broader scope of its activities, while its social responsiveness objectives need to be quantified and specified. When business leaders have clarified their missions and identified their major objective, the question would be how to get there.

Leaders will have to choose methods of achieving those objectives, and the strategy for achievement of objectives should have socially sensitive dimensions. It should not be alien to the social practices of the society in which the business operates. This implies that central to planning that enhances productivity and empowerment should be the recognition of the importance of culture. Sturdivant (1981:27) says the following with regard to culture and business:

An understanding of culture therefore is essential to an understanding of a given society. Culture provides a common framework and acts as a social bond ... It should be clear that in spite of its subtle nature, culture may provide a great deal of stability and guidance to society. A society's body of knowledge, laws, beliefs, habits and the like if deeply ingrained are not easily revolutionalized and turned over.

"Determining policy is one thing, executing determined policy effectively and efficiently is another." says Melvin (1974:55). He is very correct because leaders will have to design the following: systems for tracking performance against goals, incentive plans, job descriptions, personnel evaluation systems and many other related devices. The social responsiveness mechanism of the business will have to be devised as well. These social assessment systems will have to be designed so as to keep the business leaders informed about the performance of their enterprises in the areas of concern. This would provide leaders with the basis on which to make decisions about business conduct. Prospective social trends will have to be assessed as well as their implications for the business. This would help minimize confusion that might arise in the decision process. Vogt and Murrell (1990:15) say the following about confusion crises in organizations.

Organizations and individuals who know what they want and who know their capabilities to achieve it are powerful. Confusion and lack of direction or purpose create the state of self-protection ... But any system that meets confusion by simply re-doubling efforts in the old direction is not on the path to recovery ... for both individuals and organizations, power begins when they determine what they want and how to get it.

Social assessment systems would help determine the provision for the physical, and psychological and economic welfare of the employees of the business. An environment in which people are treated fairly would be created, and people would be given an opportunity to grow and reach satisfaction. These systems would also help business to minimize the negative impact of its operations on the environment. Quality and safe products would be presented to the customers in an honest manner. There would be honest communication between leaders and employees to participate in decision making; the rights of the employees would be protected, and the business would respond to social issues effectively.

Once measures of performance are developed, evaluation tools will have to be developed as well. Leadership will have to be in the position to assess its performance over time with regular analysis. This could enable leadership to determine whether or not performance is acceptable, and if not, what corrective measures would have to be initiated. If businesses in Lesotho could manage their social performance and deal systematically and thoughtfully with their ever-changing environments, empowerment and productivity can be anticipated.

From the discussion above, it is clear that empowerment and productivity are the end products of leadership which adopts a particular paradigm which helps leadership to recognize business ethics as a guiding tool to prosperity. As a conclusion, let us find how the concepts leadership, empowerment and productivity could be tied together in managing business ethics with this 'particular paradigm', that is, the African leadership paradigm.

CHAPTER FIVE:

CONCLUSION

5.1 TYING THEM TOGETHER: EMPOWERMENT, PRODUCTIVITY AND THE AFRICAN LEADERSHIP PARADIGM

So far the focus has been on trying to understand the major components of productivity and empowerment as well as the proposed African leadership paradigm, as business ideologies to which business leaders in Lesotho could ascribe. Globalisation, smart partnerships, social responsiveness and ethical considerations are some of the components of these ideologies. However, in this chapter, these business ideologies will be tied together into a cohesive whole. The focus is going to be on their implications for managing business ethics.

The time has come to make major changes in the way business has been conducted in Lesotho. Some attempts to change have been made with partial and temporary results. This is why there is a need to examine the real-life leadership styles of some past and contemporary leaders. This has been done in order to determine their strong points and the secret formulae of their successes. The stories have been harnessed to bring out their implication for a static view of business in Lesotho, and how this view can be replaced by a more dynamic one.

When business has to undergo change, only those that would react quickly would prosper. The ability for a business to react requires flexibility and openness to new ideas and approaches. If Lesotho wants to attempt to create this foundation for its business sector, the basic assumptions of business would have to be re-examined objectively and changed where appropriate. The paradigms of the past should be exposed and reviewed, and changed to those of the future. This would help business to gain a competitive advantage. This flexibility would not only be helpful in the near future, it would be a necessity. If an ALP is adopted and is used to link productivity and empowerment, business in Lesotho would definitely acquire flexibility. Currently productivity is not linked to empowerment in Lesotho. That is why the proposed ALP would be a missing link in the equation of prosperity if it could be adopted. Nevertheless, there is a common dimension between the practice of empowerment, the practice of leadership and the practice of productivity, as has been established earlier. This common dimension emphasizes the withering away of standard forms of organizational behaviour and structures, and the growing necessity to integrate employees and to devolve authority down through the organization. Bureaucratic structures with top-heavy and directive management should be replaced by flatter forms of organization, and with emphasis

on diversity and democratic decision-making mechanisms. Ultimately these defined concepts contend that organizations need to create structures that are amenable to constant change. Therefore assumptions and attitudes that are the causes of resistance to change should be removed, then it would be possible take a new look at the business.

An ALP as a linking concept of empowerment and productivity is based on the belief that quality and efficiency can improve through constant evolution, and that workers and leaders are expected to question everything and seek new ways of doing things. Operating within this paradigm represents a constant on the part of business to create consistency and purpose. It also requires commitment from leaders and needs strong leadership backing. Leadership in Lesotho have to reorient their attitudes towards change. This reorientation would help leaders to define the function of business goals, the positioning of business in the market place, the positioning of business to change rapidly in response to opportunity, market pressures or regulations, and the positioning of human resources as well.

The importance of human resources to the success of change in business should receive priority attention. This would enable the workforce to move closer to customers because they (i.e. employees) would be given authority to do everything possible to ensure the highest quality of work. Hyman and Manson (1995: 157) observe that open participative management is essentially philosophical. This implies that leaders who adopt this kind of paradigm should take moral as well as ethical issues into consideration during their deliberations, but most of them do not know how to do so. This is because they may not be aware that business and morality are related in a number of significant ways. The fact that business is part of society indicates that it involves people in many ways. For example, people purchase goods that they need for survival and comfort from the business. People also rely on business for the availability and supply of goods. Because of the fact that business activity is human activity, business can be managed from a moral point of view just like any human activity.

The above situation calls for business leaders to be able to apply general ethical principles to particular cases in business. Deciding whether or not the actions are moral or immoral is very important. Analysing and solving of ethical cases involves the application of special principles rather than general ones because such cases usually need attention, clarification and discussion. If leaders in business are to act ethically, they would also need to reason ethically. They would only take part effectively and intelligently in addressing the problems at hand if they know the standard techniques of moral reasoning, namely **utilitarianism** and

deontology. Despite the fact that these two approaches differ, they can produce the same moral conclusions with respect to the morality of an action or practice. This could happen if either of these approaches is applied carefully and cautiously. Now let us define these approaches and find out how they can be applied in managing business ethics within a company.

5.2 MANAGING BUSINESS ETHICS WITH AN AFRICAN LEADERSHIP PARADIGM

Utilitarianism is an ethical theory and form of consequentialism that holds that an action is right if it produces or tends to produce the greatest amount of good for the greatest number of people affected by the action, otherwise the action is wrong. Baron, Pettit and Slote (1997:5) say the following with regard to consequentialism as an approach: "*... an act is obligatory in so far as it promotes better consequences than any of its alternatives and it is permissible in so far as it promotes consequences that are as good as any of its alternatives*".

One has a feeling that utilitarianism as an approach to solving ethical problems pertaining to business is very appropriate to business leaders who would adopt an ALP. They would be able to foresee the consequences of their actions, and to choose actions that produce more good than others. The other advantage of this approach is that it is impartial. All people are equal and judgments are from an impersonal and objective point of view; what is weighed is the good or the bad resulting for each person affected by the action. The good and the bad according to this approach are considered in the first instance in the respect of an action and at later instances, the consequences are summed up. Those who will be less affected by the action are also considered. Then the good and the bad done to people must be totalled. The calculation must include the comparison of each action with an alternative action before it could be considered a good or bad action. For example, if the judgment is to find the morality of breaking a contract, the effects of breaking it should be calculated and the effects of not breaking it as an alternative action should also be calculated. The two totals should be compared and the morally right action is that which produces the greater net amount of good.

Adopting an ALP and using a utilitarian approach to ethical problem-solving would be useful to Lesotho because the country would be able to design economic policies that are morally justified, that would produce more good than harm. But all alternatives to an action are **never** known, therefore leaders would be morally excused if their alternative choice of policies are not as they were perceived to be. De George (1995:113) says the following regarding the excusing conditions for moral responsibility:

Because knowledge and will are necessary for moral actions, moral responsibility is lessened or removed when these aspects are less than fully present or when they are entirely absent ... We are morally responsible for immediate and obvious consequences of our actions as well as other reasonably foreseeable consequences of them ... Ignorance however does not excuse us from moral responsibility if we could have and should have known the consequences ... but invisible ignorance however is an excusing condition because we cannot be expected to know what is impossible for us to know.

In using the utilitarian approach, if the choice proves not to be working, the past error has to be recalculated. This means that the previously used principles would provide a means to check prior moral judgments and those that were mistaken would be challenged and actions evaluated. The new circumstances would change the previously conceived moral values. If business leaders in Lesotho can adopt the utilitarian approach to managing business ethics, they would be able to evaluate certain business practices on the basis of their consequences. If they tend to produce more bad than good, they are immoral.

Other business leaders may object to utilitarianism in that they do not have time to calculate all the consequences of their actions beforehand. But utilitarianism does not require that all actions be calculated. Leaders are human beings and have general knowledge of obvious wrong deeds, therefore they do not have to calculate results for each and every action. But if they are uncertain about the morality of an action, at least they would know how to resolve the issue. It does not mean that leaders would have to be mathematically precise with calculations because they would be dealing with the morality of actions. In some cases the consequences would be obvious, but in more difficult cases calculations would be unclear and they would not be sure of the correctness of their moral assessment, therefore they would have to be ready to revise it if they find later that they were mistaken. This is a state of the human condition; everybody, irrespective of whether he ascribes to utilitarianism or not, makes such calculations every day. People weigh present against future, good against bad, and one value against the other all the time. This is the ordinary experience of human beings.

On the other hand, a deontological approach to ethical decision making denies the utilitarian claim that the morality of an action depends on the consequences. It maintains that actions are morally right or wrong independent of their consequences. According to this approach, one's duty is to do what is morally right and avoid what is morally wrong regardless of the consequences of doing so. People act morally when they knowingly choose to act in the way

reason demands. This approach holds that what makes an action right is not the sum of consequences but the fact that it conforms to the moral law. Gaarder (1999:227) says the following with regard to this point of view:

*... the difference between right and wrong is a matter of reason not sentiment ...
Everybody knows what is right or wrong not because we have learned it but
because it is in the mind ... the ability to tell right from wrong is just as innate as
all other attributes of reason.*

This implies that being moral is the same thing as acting rationally. Deontology stipulates that what is rational to one should be rational to everybody because reason is the same for all. Kant, as one of the proponents of this approach, says that moral law is categorical, that it applies to all situations and that it is imperative, which means that it is commanding and has absolute authority. This implies that one should do something that he wants everybody else to do if they were in the same situation. Only then would he be acting in accordance with moral law. Baron et al. (1999:119) say the following with regard to this point of view: "... this says that what constitutes an option as right is the fact that it is uniquely capable of being prescribed universally, that is, it is prescribed not just for this agent, but for any relevantly similar agent in relevantly similar circumstances."

Another view in this regard is that people must not be exploited to one's own advantage because every man is an end in himself. One must not exploit oneself as a means of achieving something either. For example, one should not help others just because it pays off, one should rather do something purely out of duty. Then a person's actions can be said to be moral. People should act according to good will, what they do should help other people.

If business leaders in Lesotho adopt a deontological approach to ethical decision making in business, it means that they would have to decide how their business would fulfil its duties towards the society at large. This implies that business would have moral obligations or duties to fulfil, and that businesses would be morally responsible for fulfilling their obligations. Business is an artificial being, it is not human but it hires people, pays them wages, pays taxes and so on. Not only does business act, but it also acts rationally according to rational decision-making procedures. Because of the fact that the actions of business affect people, those actions can be evaluated from a moral point view. Business would also be driven by values, with much of its activity directed at achieving the results required by the prevailing values within companies. Donaldson (1992:3) says the following with regard to

values: *"Although not all values are moral, they almost always have ethical implications. For example, it is often held and rightly so to be a moral and legal duty to exercise due care and skill ..."*

The responsibility of business demands duties such as obedience of lawful orders. Business leaders would have to consider ethical issues that concern environmental shareholders, employees, government, competition and consumers, and establish standards with regard to each particular issue. For example, business has an obligation to its stakeholders to report financial progress honestly to them. Disclosure of pertinent financial history, current status and future prospects of business will have to be regulated so as to provide adequate information to avoid scandals.

With regard to employees, leaders would be obligated to treat all potential, current and past (i.e. retired) employees fairly. The potential employees should have equal opportunities to be hired based on qualifications alone. The employers would be ethically obligated to provide safe and healthy working conditions, and wages would also have to be fair in relation to the value of work accomplished. With regard to government, the fact is that it defines and enforces rules that involve elements of social control as well as redistribution of resources and benefits, and this is done through business. The leaders would be obligated by law and by ethics to avoid collusive practices, which are unethical and illegal, for example, price reductions with the purpose of forcing competitors away. Again leaders would have the responsibility for disclosure of facts relevant to inform purchase decisions by potential customers. This would help consumers to make informed choices. Sturdivant (1981:152) says the following to a customer's informed choices: *"There are a number of ethical issues associated with product use. Management is obligated to disclose relevant product performance data ... It is also important to customers to know the expected product's service life."*

Above all, leaders would have to adopt environmental management and audit schemes, which mandate a wide range of eco-audits at the business site. This would be in an attempt to control and regulate pollution. Businesses that would take their moral responsibility seriously would be fair in dealing with the above-mentioned ethical considerations. As they continue to be socially responsible, a tradition would develop, each member of the business would help to form and mould others within the business in compliance with the tradition, thus corporate culture would be developed.

From the discussion of the deontological approach to managing business ethics, it is clear that leaders ought to understand how to defend judgments using the terms 'moral obligation' as well as 'rights' in their daily discussions about the rightness or the wrongness of actions, policies and economic systems. If leaders could master the techniques of moral argumentation (i.e. utilitarianism and deontology), they would not just assert what they believe in the hope that others might agree with them, but rather they would be able to justify their claims.

By now enough information on an African leadership paradigm as the new ideal model for leadership have been provided: that it would enhance relationships, that it is an inclusive leadership, that it would foster collaboration and quality of services, and that it would help in the generation of abundant wealth. It has also been stated that the current business leaders in Lesotho control their companies from the top downwards, with authority delegated to succeeding levels. The delegation does not give subordinates the power to do work as they think best. It has been suggested that it is important therefore to cast off some aspects of the current leadership paradigm that stand in the way of progress. An African leadership paradigm has to be adopted so as to facilitate ways of dealing with the new challenges and opportunities. New business structures should replace the old ones. The feeling of ownership that managers have developed in their areas of responsibility must be overcome, and they must seek integrative solutions to work problems.

The development and valuing of human resources have been identified as one of the objectives of an ALP. the emphasis is on having everyone in the company committed and participating in reaching business goals. The human factor of business is as important as any other factors within the business, therefore it is the role of the leaders to get the most out of each person.

To summarize, it has been stated that the common denominator of leadership behaviour should be the ability to:

- Develop a picture of the business's ultimate purpose on the basis of dispassionate diagnosis of the business's competitive situation vis-à-vis its customers and cost structure.
- Enlarge collective processes in an effort to stretch the company's view of itself.
- Balance the expectations of various constituencies that can have claims on the business.

- Ensure that the values and the beliefs that guide the decisions of the business are aligned and consistent rather than mixed and contradictory.

Furthermore, the central issues pertaining to an ALP have been examined and it is argued that an ALP advocates transnational economy as well as information-based organizations. According to an ALP, leadership is a social function whereby everybody participates in a decision-making process. A leader is defined as someone who mobilizes a person or a community to confront difficult issues/problems and determines solutions. The guidelines for improving leadership through the adoption of an ALP have been provided with practical examples from the past and contemporary leaders. The suggestion is that the effective behaviours of these leaders could help decision-makers in Lesotho to determine the leadership paradigm, which could bring more productivity and empowerment in Lesotho's business sector. That leadership paradigm is an African leadership paradigm.

But it should be remembered that "**there are no eternal truths, no timeless reason**" as the German philosopher Hegel would have said.

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